

THE
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WAR, FAMINE, AND FINANCE.

"To what degree has the Eastern War increased the expenses of the Board?" This question has been frequently asked of late. We can give but a partial reply; for "the end is not yet."

Although we shall be able to meet but a fraction of the losses entailed upon our missionaries, this fraction will probably amount to, at least, \$4,000. To this we must add as much more, arising from the inability of the impoverished native Christians to contribute what otherwise might have been expected for the prosecution of their own home missionary work. Our additional expenses in Turkey, therefore, must certainly be not less than \$8,000; more probably it will amount to \$10,000.

For the same reason, namely, the impoverishment of the distressed people, the famine in India will cost us, for additional assistance to native preachers and pastors, at least, \$5,000. To meet these extraordinary expenses, therefore, we need an advance in contributions of from \$13,000 to \$15,000. [The Treasurer says, "Above rather than below \$15,000."]

It should not be forgotten in this connection, that at least twenty of our missionaries, during the past year, have been obliged to give a considerable portion of their time to strictly humanitarian service,—feeding the hungry, clothing the naked, caring for the sick and suffering, ministering to the throngs of wretched beings whose pinched faces and attenuated forms have been piteously pleading for bread. Here, certainly, is a special appeal to those who are interested in the philanthropic department of the missionary work, as well as to those who also rejoice in the ministry of the word of life.

One year ago, May 1st, it was announced that the regular donations for the first eight months of the Board's financial year had fallen below the contributions from the same source, for the same period the preceding year, to the amount of over \$27,000. We regret to announce that the regular donations for the same period the current year have dropped still lower, being less than those of last year by about \$15,000.

Put this fact with the one given above, in relation to extraordinary expenses

arising from war and famine, and we are certainly warranted in presenting an urgent appeal to pastors and churches to remember us with earnest words from the pulpit, and with generous contributions from the pews. Since many of our best friends are at the present time severely crippled in their pecuniary resources, our reliance, instrumentally, must be not only upon the few who have been more highly favored, but upon self-denying gifts coming from the members of all our churches. Why should it not be from every member of both church and congregation? The multiplication of givers, even though the gifts are small, will add perceptibly not only to the receipts of the treasury, but to that spirit of personal missionary consecration which is more important than anything else. It is a good time to recall to mind a resolution passed some years ago at one of the annual meetings of the Board, in the following words: "*Resolved, That every minister of the gospel in connection with this Board be requested to present annually to his congregation the subject of foreign missions, and that he employ efficient means, through the officers of his church, by collectors, or in some other similar method, so that a systematic course of measures may be pursued by which the pecuniary wants of the missionary cause shall be presented to every member of the church and congregation.*"

MISS PRISCILLA NICHOLSON.

THE very painful intelligence comes by telegram from Constantinople, that Miss Nicholson, of the Erzroom station, Eastern Turkey mission, died at that place on the 17th of April, of typhus fever. No letter, giving particulars, has been received as yet. Afflictive and unexpected as this announcement is, it should not, perhaps, greatly surprise any one. Letters published from time to time in the Missionary Herald have noticed the terrible sufferings of the people at Erzroom, from the effects of war, siege, utter destitution, and pestilence in the form of very fatal typhus fever; and the untiring efforts of the mission family there, including Miss Nicholson, to minister relief. She wrote, in December: "In proportion to the increase of poverty and suffering among the people here, so does our work increase, — and very rapidly. Oh! such pitiable looking objects as flock to our doors for a little bread. . . . We now feed, or rather keep from starvation, about 270 human beings. . . . And while we are thus enabled to feed the body, we strive to let fall some crumbs that shall feed the immortal soul. Oh, that God would give us here a rich harvest of souls." A few weeks later they had on their relief list 250 families, and many will remember the account given by Mr. Cole, in the Herald for May, of the crowds about them in their relief room, with Miss Nicholson behind the table, marking the tickets as the poor creatures one by one passed before her.

In addition to all this, Mr. Cole's family has suffered for months from almost continued sickness, the death of two children, the dangerous illness of Mrs. Cole, and at the date of last intelligence, the serious illness of Mr. Cole also; and Miss Nicholson all the time a loving, faithful, energetic nurse! Many cautions were given to all, from the Missionary Rooms in Boston and from missionaries at other stations in the field, to care for their own lives and

health, and spare themselves as much as possible; but extraordinary circumstances demanded extraordinary effort. Miss Nicholson rejoiced in the privilege of rendering the so-much-needed assistance; her letters indicated that all the time she was ripening for the heavenly rest; and while all hoped that she would continue well, and be spared for many years of that more distinctly missionary work in which she delighted, the time came for her to enter upon the rest above, and the Master called her home.

Miss Nicholson was born at Milwaukee, Wisconsin (August 31, 1848), but the family residence, when she went abroad, was at Lincoln, Nebraska. She was hopefully converted at Fall River, Wisconsin, in a time of revival in 1866, and the next year united with the Congregational Church. Having offered her services for missionary work abroad, she was accepted by the Prudential Committee of the American Board, and sailed from New York, September 16th, 1876, with Mr. and Mrs. Cole, who were returning to the field, to be associated with them and others in the work at Erzroom, in special connection with the school for girls. She arrived at Erzroom, it would appear, early in December, and soon won for herself a very warm place in the love and respect of the mission families and of the Protestant community. In May, 1877, it seemed prudent for the mission families to retire for a time from the dangers at Erzroom, consequent upon the war, and Miss Nicholson went with them to Trebizond, Messrs. Cole and Pierce remaining at Erzroom alone. But about the first of October Mr. Cole's family and Miss Nicholson returned again to their station, hoping that affairs there had taken such a turn that they might, with comparative safety, resume their labors, and hold the place for Christ and his truth, whatever might be the ultimate issues of the war. Their work, as letters in the Herald for May clearly show, has done much to command the highest respect, as it has called forth the warmest thanks of the people, even the Armenian Bishop pronouncing blessings on their heads in his church.

Mr. Pierce, of the Erzroom station, now in the United States, on hearing of the death, wrote: "We were *greatly shocked* to hear of Miss Nicholson's death. We have been daily expecting to have sad news from Erzroom, but we had not thought *she* would be taken. What a loss to our whole circle, and to the people of our field! We all loved her as a dear sister. Her gentleness of manner, her winning, unassuming ways, and her happy, cheerful smile, rendered her attractive at first sight, and no one acquainted with her could help admiring and respecting her.

"We seldom see one so self-forgetful, self-denying, and ready to sacrifice self for others. Last spring, when we all felt that it was no longer safe for our families to remain in Erzroom, she declared her intention of remaining. She could not bear the thought of leaving the work she had so recently entered upon, and which she loved so much. She finally yielded to the united advice of the station, and went to Trebizond, but as soon as it was possible to return, she did so; and, from the day of her return till she was laid upon her death-bed, she daily offered herself a living sacrifice upon the altar of humanity. Not only was she a ministering angel in the missionary family, in which two deaths, a birth, and a dangerous sickness occurred during the winter, but she was a *sister of mercy, a friend indeed* to the

homes of the starving sick and dying in the besieged city. Many were the blessings called down upon her by hungry men and women as they received from her hands bread for their starving children. But in her zeal in ministering to the wants of others, she forgot herself. She gave herself that others might live. Soon, all too soon, it seems to us, the offering was accepted, and great is her reward in heaven. Who will take her place? May the gracious Father comfort and bless her friends at home."

HOW IT WAS DONE.

BY REV. A. N. ANDRUS, OF MARDIN.

[THIS interesting story of successful effort by a very feeble Protestant community in *Eastern Turkey* was sent by Mr. Andrus for the *Missionary Herald*, in the hope, as he says, that the record might do some good at home, specially among small and feeble churches under home missionary care, encouraging them to such efforts as are often needed "that they may *find and know their real strength.*"]

One morning last spring I was summoned by the teacher of the parish school to go with him to the chapel, as the pastor and some members of the committee were there, and wished to consult me upon a matter which had just come before them. Upon arriving there it appeared that a project for enlarging and repairing the chapel had been suddenly presented to them, and they wished my opinion about it.

When it was proposed I at once declared in favor of it, but raised questions upon two points: first, as to whether the government would allow us peaceably to complete it when begun; and second, as to obtaining the funds necessary for the work contemplated. The first inquiry was answered by some of the committee guaranteeing that we should not be molested by the government. As to the second, it was answered that the community would do what it could, and would have to look to the missionaries for the remainder. I frankly told them that the station was already in debt; that the Board was embarrassed by a large deficiency; that we had no appropriation for this purpose; and that they must not look to us for any aid in the matter.

Then I proposed that the missionaries, as individuals, should unite with the community in efforts to raise the 4,000 piasters (\$200), which it was said would be required to do the work, and that we should not call on the Board for any assistance. They accepted the proposition on condition that I should act as solicitor for contributions. To this I consented, and at once began with them, and we raised one quarter of the proposed amount on the spot. With such a start I was enabled to prosecute the work of subscription with vigor, and succeeded in raising more than the 4,000 piasters. Meanwhile the work of enlargement, owing to causes which could not be foreseen, grew more expensive than was anticipated. The house was so old that whatever part was touched the repairs grew, almost necessarily, into a complete renovation, and the work once begun must not stop until all should be done. But where were the funds to come from? I said we must canvass the community a

second time. This was done, and more than one half the amount given in the first canvass was raised. The Papal missionaries gave us the water in a well on their premises, just across the street from our chapel, and the Papal Armenian Bishop allowed us to draw water for three days from one of the wells in the yard of his church. In digging the foundations for the enlargement, two disks of copper were exhumed, and sold for 144 piasters. The Lord's hand was plainly working with us. The women, also, took hold, and voted, in addition to their special contributions, that the balance of the funds of their society, more than 400 piasters, should be used for this work.

As the work went on, the plan for alterations also enlarged, and more funds were wanted. Just then it occurred to some to make special efforts for specialties in the building. These efforts succeeded also, "for the people had a mind to work." Still these would not meet all the necessities of the hour, and a pinch was certainly coming in the midst of the work. To stop then would never do, as the government (unless heavily bribed — a thing impossible for us to do) might in that event prevent our finishing, and so we would become a laughing-stock to the whole city, to say nothing of the disastrous effect such a pause would have upon the community and its proper work.

In this emergency recourse was had by the community to its reserves. It fell back on the "Society of Love," the Young Men's Christian Association of the community. They deliberated upon the proposition of the congregation for assistance in building, and voted to appropriate 2,000 piasters of the funds of the society for this purpose! The work went on, and the time came for plastering the house and laying the cement floor. The pastor came to me to see what could be done to arrange for this outlay. "How much will a mason charge for the contract?" "Five hundred piasters." "Let him do it then, for some one has just put that amount into my hands, and you may count it as given for this specialty."

But much yet remained to be done, and a debt was in prospect. This we did not like, and so one Sabbath morning, after service, the pastor asked the congregation to remain, as an important matter was to be considered. He briefly reviewed the effort the people had made, and congratulated them upon their success, but said there was still the prospect of a debt remaining upon the building. He thought it ought to be paid before the congregation should worship there, and accordingly put a motion to that effect. I sustained the pastor by seconding the motion, and enforced it in a little speech. The motion was carried, and followed by pledges and cash contributions to the amount of more than 400 piasters, and the appointment of a committee to provide for the liquidation of the remainder of the debt and to arrange the question of sittings for the congregation. Windows and doors were furnished by the "Society of Spirits," — another local organization of the community, — at a cost of about 1,000 piasters; the committee apportioned the remainder of the deficiency among the congregation, and decided upon lifting the people from the floor to settees! These were manufactured on the spot by native carpenters, in three weeks, and on the second Sabbath in December the house was dedicated, with songs of gladness and hearts full of joy. The house was *paid for*, and on that morning more than 500 piasters were deposited as a thank-offering to the Lord for his great goodness to his people

in this matter. This went toward paying for the settees, and a small debt on that account remains to be paid to members of the congregation who had advanced the money on them.

Thus the effort which began with a small plan, and with doubt as to the possibility of raising 4,000 piasters, ended in the realization of a thorough reconstruction of the old chapel, and in raising more than 13,600 piasters! And this when business is flat, and when the exactions of a great war have taken from this congregation, in four several *forced levies* the past year, taxes to the amount of more than 9,000 piasters! It must be remembered, too, that wages here range from three piasters a day for a common laborer, to twenty piasters for the *best* master mason; that is from twelve cents to a dollar in gold. We are surprised, and the people themselves are astonished at what they have done, and say that now they know their ability better than they ever knew it before.

But more than the success achieved in raising this amount, and finishing the work without any help from the Board, is the joy we have in seeing the wonderful amount of good feeling and brotherly harmony which the effort has developed among the congregation, and the impulse which the church has received in a spiritual direction. Our expectations in this regard are being realized, and we look for a fresh start to the work of the Lord in this city, consequent upon this effort. Don't forget to pray for the little church in Mardin.

MISSIONS FROM PONAPE.

[READERS of the *Missionary Herald* will be glad to see the following report of missionary efforts put forth by the churches and the American missionaries on the island of Ponape, Micronesia. It came to Boston with the caption, "Fifth Annual Report of the Ponape Board of Missions — the grandchild of the American Board." No name is attached; but the hand of Mr. Sturges is in it, doubtless.]

THE FIELD.

Ponape (Ascension Island), the largest of the Caroline range, lies between the 6th and 7th degrees of north latitude, and 156° 50' east longitude. A little south of east from Ponape are Mokil and Pingelap, 80 and 150 miles distant. Ant and Pakin are west and north, 10 and 30 miles away. A little west of south is Ngatik, or Raven's Island, distant 90 miles. These islands are all peopled by the Ponape family, and readily use our books.

The following named islands are of a different dialect. A little south of west, 280 miles distant, are the Mortlock (Young William's) Islands. These consist of three separate atolls, or lagoons; separated by a channel six or eight miles wide. Northwest from the Mortlocks, about 150 miles, are the Hogulus, — high islands. Between the Mortlocks and the Hogulus are three separate atolls, — Namaluk, Losap, and Nama. These several groups, centering at Ponape, constitute the fields for our Ponapeans. The population, including Ponape, is about 15,000.

THE MISSIONS.

The first successful attempt of the Ponape churches to plant teachers abroad was made on Mokil, in 1871. Previous to that time there had been so much intercourse with the Mokilites as to lead them to erect a house of worship and ask for teachers. In 1872 the Mokil church was organized on Ponape, composed of some who were here at school, and others who came along in the *Morning Star*. The church has now a good meeting-house, and nearly all the adults on the island are church-members. The king is the recognized leader of the church.

Teachers were taken to Pingelap at the same time they were to Mokil, but they were then repulsed. In 1872 two Pingelapers, — Thomas and David, — with some others who had come to Ponape to work, found their way into our school, and after spending some time in it returned to their native island; and in less than a year the entire population came over to Christianity, erected a large meeting-house and a court-house, and rebuilt their town. In 1874 a church was organized; in 1875 their licensed preacher was ordained as an evangelist; and he has now a church of 237 members. Nearly all, old and young, are in the schools, at home or on Ponape.

January 8, 1874, three couples of Ponape teachers were landed on the Mortlocks. The following October found them all well, living in good houses, and preaching in neat chapels to attentive congregations. In 1875 three churches were organized, one on each atol, with an aggregate of thirty-six members, and Opatia was ordained. In 1876 four new churches were organized, the membership of all had risen to two hundred and ninety-six, and the mission was reinforced by two new couples. In 1877 the Mortlock mission was again reinforced by two new couples, and sixty persons were baptized and received into the seven churches. The Pingelap and Mokil churches were also visited; to the former forty-three members were admitted, and to the latter two. There have been about fourteen deaths, in all the churches, from the beginning; one has been excommunicated, and five or six suspended.

There have been translated into the Mortlock language, and printed, a large number of hymns, a spelling and reading book, and some sixty pages of Bible stories. There are day and Sabbath schools at all the seven stations, and there is much itinerating by native converts, alone or accompanied by their teachers. In all, there have been eleven couples sent out by the Ponape Board, — nine licensed preachers. Three have been ordained on the fields. The people to whom these teachers go promise to house and feed them, and faithfully have they kept their promise. Even in time of famine, when natives were starving, the teachers were not left to suffer. These missionaries ask nothing, and get nothing but what friends, mostly at the Sandwich Islands, give to our Board for distribution; and so far these free-will offerings have been ample to provide for them clothing, and some civilized comforts in and about their houses. The Hawaiian Board have rendered a special favor in publishing a Mortlock book.

INTENTIONS FOR THE FUTURE.

The Ponape Board proposes to raise up and send forth teachers to all the islands west, — the teachers to find their living among the people, and we to

aid them in clothing and other helps to civilized life, so far as the Lord inclines friends abroad to give. All our churches, home and foreign, continue to contribute to the American Board, at the monthly concert; and it will be our desire to have them do so still, so long as we can keep out of debt, which has been the case thus far, there being yet something in the treasury. There are many promising youth on Ponape, burning with zeal to go forth into the whitening fields, and calls are loud and many. If no other Board gets the start, we shall overflow to the more distant west, and set teachers on Yap and the Pelews. Long dreaded Ruk (Hogolu) is learning through her neighbors, the Mortlockers, of better things, and is opening her sealed gates. Losap and Namaluk are ready for teachers, who are now getting ready to go. As many as three "kings" have come over the seas and said to our teachers on the Mortlocks, "We bring you our gods, and our religion. Will you give us the true God, and teach us how to worship Him?" Is not this the isles waiting for God's law?

Thanking the Master for the work he has given us to do, and the many friends who help and pray for us, we enter upon a new year with the best of spirits, still holding on to the watchword, "Trust in the Lord, and keep your powder dry."

TREASURER'S REPORT.

General statements, rather than figures, must suffice. There has never been any stated sum given to any teacher. The Board began on a single island, with two couples as teachers. The missionaries furnished them with such an outfit as seemed needed, and still hold themselves responsible to see that their teachers do not suffer.

On Mokil and Pingelap the natives have a good deal with which to buy clothing, and so can help their teachers. They also have the means for buying books, and they contribute liberally, in cocoa-nut oil, to the American Board. On the Mortlocks the people can never do more than feed, house, and do the general work of their teachers. It can hardly be expected they will ever be able to pay for books. Last year the churches contributed liberally in common shells, at the monthly concert, and would gladly continue to do so if their contributions could be disposed of to advantage. The teachers must look to us for everything in the way of clothing, and the few fixtures about their homes. So far we have furnished every teacher's house with a few civilized comforts, and hope to increase these helps as fast as they prove faithful, and we have the means. Each family has a couple of chairs, a table, a few dishes, an iron pot, a frying pan, a chest or two, a looking-glass, an ax, and a grindstone. This year we take to each a cheap bureau, and a few framed pictures, along with their needed supplies of clothing. Last year we took along, and distributed among them, our own supplies of salt, rice, soap, and a few other conveniences, and shall do the same this year. It is much easier to give such faithful workers some of our own good things than it would be *not* to give.

Our Ponape Christians follow their friends with much prayer, and some few good things; though they can do little in contributing foreign articles, as they have little chance to buy for themselves. Last year the Anak church gave a canoe, and the Oua church took up a collection of thirteen dollars to purchase

a musket and ammunition. This year the Japalap church sends a canoe. One of our churches has given valuable cultivated lands, and supplies, regularly, a good deal of food for scholars from abroad. The treasury never asks for anything, and has never been empty; nor will our Board ever hesitate to send forth laborers lest bread be wanting to feed them with, or clothes to keep them warm and decent. Thus the Master sent forth his disciples bidding them to take nothing, and care for nothing; acting on the only wise principle, that the laborer is not only worthy of, but will receive, his hire.

ITEMS FROM THE MISSIONS.

MR. ADAMS, of Prague, *Austria*, reported, April 11, meetings still well sustained, with perhaps a slight falling off, as is usual in the spring, from the number attending in the winter. "On Monday, March 25, an all-day meeting was held in the hall. It was the first attempt to hold such a meeting without furnishing refreshments, and it was successful. The attention was close, and all seemed interested. No speakers from out of Prague were present. The people themselves sustained the interest by prayer and remark, or rather testimony. We felt that God's spirit was present, though of definite results we cannot speak. At nearly every communion there have been one or two additions. The progress is slow, but we still feel that there is progress.

"In Stupitz and the neighborhood the persecution continues. All sorts of false stories are circulated, calculated to arouse the ignorant people against those who have left the Roman Catholic church. But there seems as yet to be no real opposition except from the priests. Soldiers are sent every Sabbath to break up the meetings, and things have occurred which I did not suppose were possible."

MR. BAIRD, of Monastir, *European Turkey*, reports three persons added to the church there on the first Sabbath in March. One was received in February, and two more would probably soon apply for admission. Mr. Locke and his family reached Samokov on their return from Constantinople, March 16. Mr. Jenny was hoping to start soon on a tour in the Samokov field (the region was more quiet), after which he would return to his own station, Monastir.

WRITING from Constantinople, *Western Turkey*, April 10, Dr. Wood, who had recently returned from England, notices the great amount of sickness in the city, small-pox and typhoid fever being very prevalent. "Funerals occur here in Scutari," he says, "almost every hour of the day. We cannot go out without encountering crowds of refugees; many of them wan, wasted, and filthy in the extreme; and among them not a few, especially children in arms, in that stage of small-pox which is most dangerous for imparting it; so that exposure to the disease is unavoidable and constant. Others have doubtless communicated information in respect to what is doing for the relief of this mass of suffering, and with regard to the condition and prospect of affairs in

general. I find the Sabbath congregation and Sunday-school in Scutari both increased in size, and more regular in the attendance; and the missionary work apparently going forward with enlarging prosperity."

MR. BLODGET, of *North China*, mentions the baptism, at Peking, of one young man, on the first Sabbath in March. Another young man, he says, and "quite a number of girls in the boarding school," desire to receive baptism. In regard to the famine in Shansi, he writes: "Its ravages are frightful indeed. In some places one half of the population will perish. The difficulties of relieving the distress are twofold: first, the fact that Shansi is surrounded by mountains, and grain must be carried over the rugged and hard passes; second, the additional fact that this is, as it were, a famine within a famine. The surrounding provinces, — Chihli, Honan, and Shensi, — from which the supplies for Shansi are usually drawn, are themselves famine stricken."

MR. DAVIS, of *Japan*, writes from Kioto, March 30, respecting the training school, "We have, including our new building, only room for 102 men. *We are full*, and what is to be the next move I do not know."

It may be remembered that when Mr. Neesima returned to his native land, more than two years ago, after preaching a Sabbath in Yokohama, he visited his native place, Annaka, where he preached to large audiences. His stay there was quite brief, but the interest taken in the new religion led the people to desire a preacher. One of the native students in the training school at Kioto afterwards went there, and his labors were richly blessed. In March last, Mr. Neesima revisited his old home, and found that the seed he had planted, and his student nourished, had taken root and brought forth fruit. He writes: "I began to preach soon after my arrival (March 28). Had large audiences, held inquiry and prayer meetings, and *organized a church*. I baptized thirty persons — seventeen males and thirteen females. It was a most solemn and yet the most joyful season I ever witnessed. The people have thus far paid all necessary expenses, and they take pride in doing so. They have already raised funds for future expenses, and offer to pay for a preacher. So you see this is an independent, self-supporting church.

"There is a rich merchant among them, a most influential man, quite young, who keeps the preacher in his house when he is there, and does everything for his comfort. He supports a free reading-room, with daily papers, tracts, monthly papers, and some religious publications, and has done much to lead the people to the Christian truth."

STATISTICAL returns from *Ceylon*, for the year 1877, give the number of additions to the churches of the mission during the last year, by profession, as 69.

LETTERS FROM THE MISSIONS.

Eastern Turkey Mission.

THE HARPOOT FIELD—PROGRESS AT OUT-STATIONS.

MR. ALLEN writes from Harpoot, February 13:—

"You may remember our notice of preachers' meetings held here for the past two years. This year we have been holding meetings, continued for two or three days, at the larger villages, inviting preachers and others from near villages to be present. Six places were visited in this way, and we hope much good was done.

"During the week of prayer I was at Haboosi. The Spirit seemed to be moving upon some hearts there, and I hope ten or twelve young men were led to consecrate themselves to the Lord. Several wish to come to the school at Harpoot. At Ichme, also, where I spent some days with Mrs. Allen, I saw some signs of good. On communion Sabbath, the house was crowded. The young man who teaches there this winter is doing a good work among young men. As many as eighty come to some of the evening lessons and meetings.

"I ventured to go on as far as Palu, although robberies have occurred of late on that road. The Palu church has been without a pastor for about ten months, the pastor having gone to his native city, Malatia. During my stay of fifteen days, we held daily meetings, and with the teacher and another brother I visited a large part of the families of the congregation. Many confessed their coldness and wrong-doing, and renewed their vows to live consistent Christian lives. Some, also, I hope, found peace in believing for the first time. The church committee were busy many days examining candidates for church-membership, and seven were accepted. There were still others to be examined. On the last Sabbath of my stay the Lord's Supper was celebrated. Candidates were received to church membership, ten children baptized, and a newly elected deacon was ordained."

SICKNESS OF MR. BARNUM.

"I purposed to remain another Sabbath to labor in the good work which seemed to be begun, but a letter from Harpoot, informing me of Mr. Barnum's dangerous illness, made an immediate return necessary. I found him very sick, and daily growing worse, with typhus fever. . . . Thanks to God for his great mercy, the fifteenth day of his sickness brought a favorable change, and he is now, ten days after the crisis of the disease, gaining every day, though slowly."

GENERAL QUIET—ENCOURAGEMENT—AN EVIL.

"Here all is quiet. The Turks understand that they are thoroughly beaten, and there are very few of them who will not rejoice at the conclusion of peace, on whatever terms. Letters from Bitlis and Van, written late in December, report the missionaries all well, and not anticipating any harm to themselves even though the Russians should take the city. Daily meetings are continued in most of the out-stations. During this time of excitement with regard to the war, we have reason to thank God and take courage at seeing a greater degree of religious interest than for many years past.

"Wine drinking is still an obstacle to our work. It has been somewhat checked. Church members and others who become awakened are inclined to put it away, believing that it is a hindrance to growth in grace; but our influence is in great part neutralized by the example of some of the Protestant churches and pastors. The evil influence of their example is seen in every part of the field.

"February 25. Many duties have prevented my finishing this letter till now. Mr. Barnum continues to improve. He is not yet able to walk, but sits up several hours each day. The rest of our circle are in good health."

TERRIBLE SUFFERING.

A letter from Mr. Knapp, of Bitlis, dated February 23, and the report of a

native pastor which he translates, present a harrowing view of the condition to which the Christians of that region have been reduced by the exactions of government and the merciless inhumanities of Koords during the war. He writes:—

"We continue all well, unmolested, and busy. So far as the troublous times will permit, we endeavor to improve the condition of our schools in the city, in which there are some 140 scholars. We continue still almost cut off from the outside world. Our news from Constantinople is over two months old, as also from Erzroom. The Turks here are very much cast down and reticent. They do not communicate their catastrophes to the Christians, and the latter dare not question their Turkish neighbors.

"But oh, the miserable condition of the Armenians! It is utterly impossible to give you the faintest idea of the facts. We daily hear accounts of the unremitting cruel treatment they receive. Taxes, bribes, extortions from every source, have reduced them to the lowest point of degradation. You could scarcely enter a house of a farmer in this region without noticing that the female inmates flee to a dark corner of the stable, and there crouch down to hide their nakedness. This fact was confirmed by a physician of the Turkish army, who called upon me the other day, having spent a few weeks among our villages."

REPORT OF A PREACHER.

"In securing reports from our Moosh plain helpers, one of the preachers—formerly from Harpoot plain—sent, unasked, a statement of the condition of the Armenians and Protestants, and I will give you a translation of that report. He is our preacher at the out-station Havadvoric. He writes:—

"Whether we refer to the physical or moral aspect of the case, the condition of this people is most painful. In regard to the former, they are in a state of perpetual, bitter poverty. Their clothing is most scanty; a large proportion, during the severe cold of this winter, are covered with only one old tattered shirt; while there are hundreds who are in great need

of even this garment! Many sleep on straw on the ground, without any covering. Those best provided have a rough piece of carpet for a covering.

"They subsist chiefly on millet,—wheat or corn they cannot afford. In this village (Havadvoric) the people live wholly on millet, and more than half have not even this. Eight days ago I inquired of the deacon of this place: "Can you tell me how many families are without daily food?" He replied, "The poor are many, but there are more than ten families totally destitute of food, and with no means of getting any." I know also of others whom he did not mention. Latterly, when I have been visiting a few of the sick, I have learned more than I knew before, though I knew *much* of the extreme poverty of this people. In one family, which I had supposed not so poor as others, I found three persons lying side by side, dangerously ill, delirious, with little hope of recovery. There were many objects before my eyes to rouse my deepest sympathies; but one thing in particular moved me. It was that the sick persons lay almost wholly uncovered, on the bare ground! A few old rags partly covered their shoulders. If one should get slightly better, and ask for something to eat, there was nothing to give but millet!

"The poor people would, even in this condition, consider themselves happy could they secure freedom from the *unjust* exactions of government on the one hand, and the tyranny of the cruel Koords on the other. Every Koord is of himself a despotic tyrant over the Christians. Whatever he pleases he does; whatever he wishes he takes; and woe to the Christian who opposes his will! His (the Christian's) punishment is sure. Yesterday, at noon, a corpse was brought from a neighboring hamlet to be buried here. I at once inquired, "Who is it? Of what disease did he die?" It proved to be a man who, two months previous, had received a severe wound in his head from a neighboring Koord. The latter had stolen his sheep. The man, for no other reason than inquiring of the Koord, received this fatal wound. His widow,

with four children and a widowed mother-in-law, remain among the mountains with no protector. The father of the deceased man had died from having his feet cut off by the Koords; and the grandfather, in a similar manner, met his death by violence from Koords.

"Forty days ago more than 200 Koords entered a near mountain village, named Gopes, and made very exorbitant demands. For fifteen days they committed outrages too horrible to be mentioned in writing. Finally, obtaining what they had demanded, they left. The same company of Koords carried off 200 sheep from the village of Aravaringe. The village Marneng they utterly despoiled. Not satisfied with obtaining all the goods of the inhabitants, they demanded a certain sum of money from each family in addition. As the people had not this to give, the Koords began to torment them unmercifully. Taking all the village possessed, and a number of persons as captives, they departed.

"A month ago, while a Protestant brother was digging up roots on the mountain for fuel, some Koords came and carried him off. They kept him until he promised to bring or send them six sheep and a gun. On releasing him they said: "We know you are a Protestant and will keep your word." It is utterly impossible to describe the doings of these Koords.

"One word about the government. On account of the war, the taxes, already heavy, have been trebled, and the bribes taken by officials are vastly more than the taxes. To all this add the keeping of 5,000 soldiers, the demand for 1,000 sheep for the government, also the demands and exactions of *irregular* soldiers and officers, — so oppressive as to cause all the forementioned to be forgotten, — and you have a slight view of the condition of the people."

"Although the above letter is long, I have desired, in case Armenia should ever have her independence or become reformed, to have thus on record the point from which she started, — the point at which she was left after the rule of *eight*

centuries by the Turks; and that too on the plain of Moosh, containing 500 square miles, as level and as fertile as any portion of your fertile prairies."

LETTER FROM VAN — HOPEFUL INDICATIONS.

Mr. H. S. Barnum wrote from Van on the 12th of March, embracing an opportunity to send *via* Persia, by a caravan. As no letters had been received from Constantinople for nine weeks, he feared letters by Turkish post might never reach their destination. Things were quiet in the city, and in relation to the mission work Mr. Barnum says: —

"Here in Van there are signs of promise. Our audiences have been good. Three or four young men have joined us, but one of them has been removed by typhoid, which is very prevalent in the city, though generally of a mild type. Our two schools are flourishing, each having over twenty scholars, that in the gardens being composed wholly of children from non-Protestant families. But what encourages us most of all is the growth in evangelical sentiment of a society for Bible study formed in one of the Armenian churches. Some of its members are as thoroughly Protestant in sentiment as our own community, and frequently attend our meetings. They discuss, with great freedom, the errors of the old church. Some of them even say they remain in their present connection because convinced that they can do more good than by becoming openly Protestants; and I doubt not that some are honest in this conviction. Among them are men of influence, and some of the most intelligent men I have met here. One, an 'agha' in extensive business, and having many young men as clerks in his employ, has both spoken and offered prayer in our prayer-meetings. I have recently sold thirteen Bibles to members of this society.

"Another cheering sign is the increase of opposition, while the ecclesiastics cannot carry the whole community with them as they might have done four or five years ago. There are not a few prominent men, I think, who would be glad to see the ecclesiastics worsted in such an attempt.

One of our new brethren, a priest's son, has lately been turned out by his employer, and is unable to find another willing to take him. There is a simple brother, who seems quite earnestly attached to the truth, and for whom we have some hope that he is born again. He has sold a number of Testaments for me, and one day when he was going with a newly bought one, some rowdies, who wished to punish him for his intimacy with us, came up behind him, bandaged his eyes, and beat him to their hearts' content, taking away his Testament and tearing it up. He came to me the next day, saying he did not mind the beating, but felt badly about the Testament."

delightful local committee meeting, held for the helpers of Madura, Tirupuvanam, Mana Madura, and Melur. The meetings for religious exercises were very profitable.

"I hardly know what to tell you about the state of the people with reference to the famine. The price of grain is now rising, and if not checked will soon be as high as at any time during the year 1877. May the Lord send rain, in answer to our prayers, and may this people see the hand of God in all these things."

On the same day Mr. J. S. Chandler wrote from Battalagundu: —

"There are new opportunities for work, and such as I never had before. The hearts of the people are turned toward us, and are more receptive than ever before. . . . My people have not been scattered to any appreciable extent, but their numbers have increased so fast as to make my need of a new building much more pressing. The same is true of the Periakulam station, where the Christian population is also increasing fast. Since Christmas the number of adults received into the churches of this station, on profession of their faith, amounts to sixty-four; and more than fifty children have been baptized.

"One new thatch church is done, one old one enlarged, and three more must be built immediately. I insist on the people doing half. Having lost all their possessions in the famine, and having still to pay famine prices for everything, that is, I believe, the very limit of their ability. . . . I can assure you that it requires more self-denial than we think for them to do half. Many of them are lean, now, from hunger, and are living on a little horse grain, as they can get it, or the seed of a weed. But still there are more buildings needed, more catechists demanded, more scholars ready to study, than ever before in the history of this station."

FRUIT AFTER MANY DAYS.

"I could write for two hours about the revival going on in almost every congregation connected with this station. A week ago last Sunday I baptized eleven

Madura Mission — Southern Hindostan.

RELIGIOUS PROSPERITY — ADDITIONS.

SOME letters from the Madura field, upon various matters of business, etc., make brief statements, somewhat incidental, but of great interest, in regard to recent additions to the churches, and an unusual degree of religious feeling in the midst of outward trials. Thus Mr. Rendall, writing from Madura, March 14, says: —

"The Lord be praised for what he is doing in our mission. In my letter of February 12th I wrote you that I had received fifteen persons to the church, in the villages. Since then I have had the privilege of receiving five more, and there are still twenty waiting to be received. Sunday before last fifteen united with the church of which Mr. Cornelius is pastor, and Pastor Rowland expects to receive seven to the West Church here next Sabbath.

"There is, indeed, great reason to thank God for these blessings from on high. There seems to be a work going on in many of our stations, and it manifests itself by additions to the congregations from among the heathen, as well as by additions to our churches. May the Lord grant that this season of famine and distress may prove to be a season of the most gracious visitation by the Spirit of God. Last week I attended a most

persons, and received them to the church. They were from six different castes, four being respectable, admitted to Brahman houses. Just at that time came the news of the death of Mr. Muzzy; and I learned that the oldest of the new members was a young man when Mr. Muzzy visited the Pulneys. One day he took fowls and sold them to Mr. Muzzy's servants, and then read their books. Upon the missionary's coming suddenly out of the house he started away, but was called back by Mr. Muzzy, who said, 'Why are you afraid? What are you reading? Let me hear?' For the succeeding thirty years this man remembered the words of Scripture then read, and only now has made known his desire to follow them.

"This morning an old man, said to be a hundred years of age, called on me. He is of a high caste; was baptized by Mr. McMillan, and once taught a mission school; fell away and lived pretty much alone; has now only a grandson, who beats him; has to live by begging; and wishes to be baptized over again.

"There is a little street of twenty-two Pariah families outside the town of Batalagundu. In Mr. McMillan's time that missionary won over some of the people, bought some land on the other side of the road, and established a Christian street. Those who thus came over were not true converts, but were enemies of the rest of the people, and therefore separated through spite. I believe that to be the reason why the Christian village, with all its fluctuations under my father, Messrs. Washburn and Rendall, and myself, has never truly prospered. But now the original Pariah settlement of twenty-two houses has all come over to us. Every family is ready to be baptized, and their new house of worship we are to dedicate to-morrow evening. The land is not mission land, and the people, though poor coolies, are not paupers."

North China Mission.

GOOD NEWS FROM TUNG-CHO—RELIGIOUS INTEREST.

THE following letter from Mr. Chapin, of the Tung-cho station, is specially

cheering, because from a field where seasons of deep religious feeling—special works of reviving and converting grace—have not been common. He wrote February 4:—

"The Lord hath done great things for us whereof we are glad.' Before the week of prayer began, there was manifest in our boys' school an increased interest in religious things. Some were looking forward to that week with special longing, and with earnest cries to God for a blessing; but these tokens of good were not so marked as to lead us to anticipate the scenes we were soon permitted to witness. For that week we appointed the usual meetings,—one for women every day at noon, and a general prayer-meeting every afternoon at four o'clock; while in the evening we missionaries met by ourselves for a season of prayer. The Chinese were not satisfied with these daily meetings, but of their own accord gathered together in the evening, men and women, each by themselves, for prayer. The interest increased so much through that week, that at its close we could not think of discontinuing the meetings. They have continued up to the present time—four full weeks; and we have been permitted to see a revival of God's work, such as has never been experienced before, I think, in North China. Not that the number of conversions is unprecedented, for in many places far larger harvests have been gathered in, but the work done in the hearts of the native Christians themselves is such as I have never heard of in this heathen land. When we see this apathetic people so moved that, in our meetings, three or four would often get up at once to tell of the Lord's goodness, or to ask others to pray for them or for their unconverted friends, or that, when on their knees, three or four would begin to pray at once and could hardly wait for each other; and when we see them so burdened for the salvation of friends that they burst into tears while speaking of them or praying for them, as in some cases they did, we feel sure that it is God's work.

"The searching, convicting work of the Spirit in the hearts of some of the

Christians was also very thorough. One young man in the school, who was married some years since, confessed with much emotion the sin of which he had been guilty in worshiping heaven and earth at his wedding, in accordance with heathen custom. The next day, not satisfied with this, he rose and confessed the sin of Sabbath breaking, and begged others to pray that he might never offend in the same way again. He has now returned to his home, at one of the villages connected with the Peking station, thoroughly broken down in spirit, and longing to be a blessing in his home and among his neighbors.

"The theological class and the boys' school seem to be made over. They are pervaded by a new spirit. When the work began, about half of the boarding pupils were church members. Some of the others had already given us reason to hope that they were Christians, and four were baptized the second Sabbath in January. All the rest have now expressed their desire to be Christians, though some of them are quite young, and we know not how thorough the work is in their hearts. Two of the three day scholars have also expressed the same desire, and we hear that one of them is not to be allowed to return to the school because of the opposition of his heathen parents. Poor boy! We pray for him, and trust the Lord will open a way for him to live a Christian life.

"Besides the school boys, two men and one woman in Mr. Sheffield's employ, and the school woman, all seem to be truly converted. One of the men was a church member several years ago, but was excommunicated for dishonesty and persistent neglect of Christian privileges. Now he seems to give better evidence of hearty repentance than he ever did in the past. Another wanderer, in regard to whom we had almost lost hope, seems also to have been restored to the fold. A young man whom Mr. Goodrich formerly supported, and loved like an own son, years ago fell into the sin of opium smoking, and sank little by little about as low, socially and morally, as he could. But the grace of God seems to have

found him and brought him back, a changed and humbled man. If the change in him shall prove to be radical and lasting, it alone will a hundred fold repay us for all the prayers and labor expended in this revival. Several others have asked to be prayed for, and for some of them we feel considerable hope, but their cases are not as clear as those to which I have referred.

"Many of the Christians here, in the theological and boys' schools, are from other stations, and their hearts have gone out in longing desires and importunate cries for the salvation of unconverted friends in their homes. Two brothers from Kalgan, one in the theological, the other in the boys' school, have an opium-smoking father, once a member of the Kalgan church, and it has seemed as though they could not be denied seeing him restored to duty and to his Saviour. I believe they will sooner or later receive the answer to their prayers. There are other similar cases.

"It seems to us as though God had chosen this station upon which to pour out his Spirit, because there were gathered here, in our schools, so many representatives from other parts of our field, who will sooner or later carry the blessing to their homes. In fact quite a number of the boys have now gone home, to spend the new year's holidays; and some of them left us with an earnest desire and purpose to work for Jesus.

"There has been earnest effort here, also, to bring in outsiders, to share in the blessing. Notices of our meetings have been posted at the outside gates of our premises; sometimes the boys have stood at the gate and sung a hymn, and invited those who gathered to come in; and some have gone out to preach on the streets and in neighboring villages, in addition to the daily preaching in our outside chapels. These efforts have not been successful according to our hopes, though we trust yet to reap the fruit. Earnest prayer is still offered that this work may spread into the city and country around us. There is not nearly as much feeling manifested in the meetings as we saw two weeks ago, but we feel

hopeful that God will answer our prayers in larger measure than he has yet done, and give us some of the souls for whom we have been pleading. I can henceforth pray for revivals in China with a faith I have not hitherto exercised. Our schools may be blessed, our churches revived, and sinners converted just as in Persia or America. It seems to me like the dawn of day for this dark land.

GLAD TIDINGS FROM OTHER PLACES.

"February 8. And now come glad tidings from Peking. At the Presbyterian mission daily meetings have been held for a week or more, with constantly increasing interest. Persons are rising every night for prayer. In all twenty-eight have thus risen. We also hear of great gatherings at Shantung and in the south. Our hearts take hold of God with new courage and faith. Surely he is introducing a new order of things in China, and the wave of salvation is to roll over this land of darkness and sin. Since I wrote the first part of this letter, one other young man here, a son of a female church member, has declared his acceptance of Christ. We rejoice in this new token that God is still in our midst, and we are all praying for the *abiding* presence of the Spirit."

Mr. Smith, writing from Tientsin, February 7, refers to this interest at Tung-cho as follows:—

"Mr. Porter and myself have just returned from a short visit to Peking and Tung-cho, for the purpose of attending the examination of the boys' and the Bridgman schools, on behalf of the Committee on Education. Of the special religious interest among the students at Tung-cho, you have been, doubtless, informed. It is analogous to a revival at home, and is the first instance of a work of this kind known in North China. A few winters since we heard of a like blessing on the native churches in Hankow; but the Chinese are so impassive and phlegmatic that it is difficult to realize the fact that they are open to deep spiritual influences until we have seen it. The boys in Tung-cho seem to be in that

frame of mind indicative of a real religious movement: feeling at first anxiety for their own sins, and then an equally deep anxiety for their friends. Of the twenty-two boys, all but one—a son of a native helper—had been led to desire the new life, and nearly all the servants on the premises; and all but *four* in any way connected with the mission families, had been enlisted."

THE FAMINE.

In the same letter Mr. Smith notices a mission tour, and says:—

"The famine, of which you have heard, rendered it very difficult to do any successful missionary work. The whole country is in a condition of appalling destitution, of which it is difficult for those at a distance to form any conception. It is no exaggeration to say that in the northern provinces millions have died of starvation; and they are still dying by hundreds and thousands. The government is doing something, but not a tithe of what is necessary. Indeed, the government is nearly powerless. In Shansi, the very worst that could be apprehended has actually come to pass, and not only are the people sold as slaves, but we now hear that children are eaten! In this province, and in Shantung, affairs are not so desperate, but they are bad enough. A considerable sum has been collected among the foreign residents in various parts of China, which is generally placed in the hands of missionaries for disbursement. Mr. Stanley has just left for Shantung, on this errand, intending to be absent six weeks. The work of distributing relief is one of great difficulty, and a multitude of obstacles are to be overcome before it can be successfully prosecuted."

A NEW MISSION PROPOSED.

Mr. Blodget wrote from Peking February 7, urging what he had before suggested, the establishment, by the Board, of a new mission at T'ai-Yuan-fu, in the province of Shansi, southwest from Peking. He gives some particulars in regard to that province, its population, etc., and says in conclusion:—

"I commend this whole subject to your Christian consideration and judgment. I believe in onward movements. I believe in undertaking great and difficult works in the name of the Lord. I believe in sending missionaries to the fifteen thousands of Micronesia, and to the fifteen millions of Shansi. In sending to Shansi, no new books are wanted; no expenditure of time and money in translations. The people is one and they have all one language. If their speech is different to the ear, when written it is the same as ours. All that is needed is labor. Books are ready to hand, and the missionary may preach by the written word, by having it read to his hearers, on the day of his arrival.

"In my last I referred to the fact that the London Missionary Society had determined to plant a mission in Sz-Chuen. By a paper received to-day I notice that they have sent their first missionary."

Japan Mission.

A NEW OPENING.

MR. O. H. GULICK wrote, on the 11th of March, from "Sasayama Tamba, thirty-eight miles north of Kobe," saying:—

"Mrs. Gulick and myself left Kobe on Saturday, the 2d instant, and, spending the Sabbath at Sanda, came on eighteen miles to this city on Monday, the 4th. This is the first visit of any missionary to this city or to this province; and Mrs. Gulick is the first foreign lady ever seen in this place. As Sasayama is outside of treaty limits, we came here under a traveling pass, obtained from the central government through the kind offices of the American minister. But, although this is the first visit of a missionary, we have already a good commencement here, and expect to hold the post as an out-station. Though eighteen miles distant from Sanda, it affords a fine missionary field for the education and development of the Sanda church; and for the past five months the four leading men of the Sanda church have taken turns in mak-

ing missionary tours to this city. One Sabbath in the month, one or another of their number has here declared the glad tidings. And the hand of Providence and the leadings of the Spirit are to be seen at every step of the way. The beginnings were very small, but the results are, thus far, very satisfactory."

INFLUENCE OF A TRACT.

"A year ago a poor man in this city met with one of the tracts prepared by Mr. Davis, and circulated widely by our mission. His attention was arrested, and in order to learn more of this way, he made, repeatedly, the journey to Sanda, where I met him, and where he became confirmed in his belief that this was the way of truth and life. This man's business was thatching the Shinto shrines with bark,—a manner of roofing applied chiefly to shrines and to the residences of the higher branches of the royal family. That his business was so closely connected with the up-building of heathen temples was a trial in the way of his embracing the faith. In answer to his earnest solicitation I held out the hope that, some day, I would obtain permission to visit the city, and upon his invitation the Sanda Christians began their labors here. As a result of his example and teaching, and that of the Sanda Christians, there are now sixteen believers."

SEEKING INSTRUCTION—HOW TO SING AND HOW TO PRAY.

"At the dedication of the Sanda church building, last September, several of the Sasayama learners were present, and drank in some of the inspiration of that happy day. Three weeks ago two of the fair maidens of this mountain environed town, respectively seventeen and nineteen years of age, appeared in Kobe, representatives of the faithful few who, as it were by stealth, had drunk of the water of life. The definiteness of their errand was interesting and edifying. They came to learn how to sing, and how to begin and end a prayer. They were from the humbler walks of life, and had been saving their earnings for some time

in order to meet the expense of this visit to Kobe. Such promising girls, on such a mission, were sure to meet a warm welcome in Kobe. They were received with open arms at the Kobe Home, — a spot the very atmosphere of which is saturated with notes of prayer and praise. The happy days in this enchanted bower flew quickly by, and the blooming maidens, with happy hearts and song-filled throats, were walking gayly on the thirty-eight miles, up the valleys and over the mountains to their humble homes, able to teach these two most important portions of Christian worship, — prayer and praise.

"When the girls were at our house we assured them that we should ere long visit their city. They replied that a place would be provided for us, but did not invite us to their homes. We supposed that we should be obliged to put up at a hotel. Japanese homes, though not nearly as impenetrable as those of the Chinese, are not as readily opened to visitors as the hospitable hut of the Hawaiian. However, on our arrival here we presented ourselves with a letter of introduction at the door of a relative of one of the Kobe Christians. We were not invited to enter, but were kindly conducted to the house of a humble carpenter, one of the believers, where we were greeted by his daughter, one of the two enterprising girls. Here we were given the best room and made at once to feel at home, with all the delicate and refined attentions in which, in some respects, the humblest of this people are our superiors. In order to conform to Japanese regulations in regard to entertaining foreigners, this house has been, during our stay, constituted a branch or lodging house of some neighboring hotel, which latter we have neither seen nor heard of in any other connection."

HAPPY SURPRISE.

"The life of the missionary is more filled with happy surprises than that of any other profession, yet it is not the lot of every missionary to find, as we did, on our entry into the first room we occupied, a ready-made reading-stand, made after

the Kobe pattern, and a contribution box for the offerings of the faithful. What better improvement of his talent could the first believing carpenter in a heathen city make, than to fashion a pulpit for the coming missionary, and to frame a contribution box, such as he had seen nailed to the post in the Kobe church, and hung on the wall in the Sanda church? A hopeful beginning indeed, when the contribution box *precedes* the missionary, and the daughters of believers have in some measure learned a few of the hymns of the sanctuary ere the missionary has ever entered the town. Mrs. Gulick has had fine times teaching the youth and maidens to sing, in time and tune, a large part of the hymns of our little collection.

"Our host opened his house wide the first evening, and it was filled with a most attentive crowd, numbering eighty or ninety, while as many more went away unable to find entrance. The next evening a larger room was hired by the believers, and I had 150 eager listeners. On succeeding evenings I have had audiences respectively of 300, 300, 500, 300, and 400. These audiences were quiet and respectful, and contained many of the most earnest listeners I ever spoke to. Many were, doubtless, attracted by a desire to see and hear the foreigners, and to hear the singing; but that some of the seed sown fell on good ground, we had evidence in subsequent personal interviews, and in the sale of twenty portions of Scripture and of many of our small Christian books.

"The believers seem to have devoted the week to the study of the Word. Most of them are present daily at my morning Bible reading, and at Mrs. Gulick's afternoon Bible class. They fully believe that the *Word* is the Christian's guide. Among the most constant and intelligent of these Bible students, though not declaring himself a believer, is a wine (*sake*) merchant, one of the richest men of the city."

INDIVIDUAL CASES OF INTEREST.

"One very interesting case is that of a man sixty-five years of age, who came

to see me after hearing one of my evening discourses. He wished further instruction. Kneeling on the mat he spread his wrinkled hands over the fire, shut his eyes, bowed his head to the floor, and drank in the story of the fall, the plan of redemption, and the history of the Saviour. Then, with a look of great satisfaction, he expressed thanks by repeated bows, and by his remarks showed that he had understood much of what he had heard. He said, 'Then God will forgive the man who for a long life has ignorantly worshiped false gods.'

"Another remarkable case is that of a man seventy-seven years of age, who came every evening to hear the preaching. On the Sabbath he came to learn more of the way. He had never before heard the truth. He listened with tearful interest to the account of the love of God to man. He said his sons were dead, his daughter-in-law died last year, his three grandchildren were scattered from him, and he lived alone, in poverty. He then presented a paper written by himself, stating his desire to be a disciple of this way. I asked those who knew him who guarded his house while he was away from home? They replied that if robbers should enter his house they would find nothing to take. Before he left he drew from his bosom a twenty-cent piece wherewith to buy a ten-cent copy of the Gospel of Matthew. I presented him with a copy free. He took out his spectacles, asked the attendants where the Lord's prayer was to be found, and began at once to learn how to pray. I firmly expect that this poor old man, who twenty-five years ago was one of the rich men of this city, and owner of a silk thread factory, will, at the eleventh hour of life, find joy in believing in the Saviour. Truly these are the Lord's marvelous doings. The believers hope that I may be able to come repeatedly, and hope to be permitted to organize themselves into a church in a few months.

"This company of believers belongs to a very different class in society from that of most of the Sanda church. These are from the middle class,—farmers, artisans, day-laborers, and those in the

humbler spheres of life; while the Sanda church is largely composed of the cream of society. To an exceptional degree this company is composed of those who belong to the masses. This fact, together with the very earnest and faithful character of many in the number, gives me great hope for a large and healthful growth of the church soon to be organized."

DANGER FROM IMPORTED SKEPTICISM.

A letter from Mr. J. T. Gulick, dated Kioto, March 13, puts in strong light the danger to be apprehended in Japan from the influence of modern materialistic and skeptical writers of Christian lands, and so the urgent call for prompt, earnest, and most prayerful effort on the part of Christians. He states:—

"It becomes more and more evident that the strongest opponent to Christianity in Japan will not be Buddhism, but materialism; not the religions and superstitions of old Japan, but the skepticism of modern Europe. The faith of the people in their old religions is giving way gradually, and though the strong fraternities of priests, and a large conservative element among the common people, will be for a time resolutely arrayed against any change of religious opinions, their utmost endeavors cannot stay the tide. Though we should fail to do our part in urging the claims of Christianity, the old systems would not fail to crumble before the advance of modern ideas. But we must not deceive ourselves with the thought that, in the absorption of new ideas, Christianity will be as readily received as other things; for it becomes every day more apparent, that the natural heart of progressive Japan is the eager disciple of rationalistic and materialistic Europe.

"We find proofs of this first in the higher schools, where the young men are reading with avidity the works of John Stuart Mill, Herbert Spencer, and Draper, and in most instances accepting their crudest statements without dissent. Most of the young men gathered in these schools pride themselves on their freedom from the restraints both of religion

and of morality, and fortify their minds in this course by the teachings of these favorite authors. Again, some of the newspapers of Japan are giving more or less distinct expression to sentiments hostile to religion, drawn from similar sources. In a series of articles that have recently appeared in the '*Osaka Nippo*,' the leading paper of Central Japan, religion in general, and Christianity in particular, has been characterized as the bane of humanity. One of the most prominent scholars in Tokio, who exerts the widest influence as an author, teacher, editor, and translator of English books, and who was supposed, two years ago, to be leaning towards Christianity, has lately come out decidedly on the other side, and is publishing anti-Christian articles in his paper.

"Japanese Christians have been greatly stirred; and some of them are casting about to see what can be done to answer the sophistries of these writers. The Christian students gathered here are specially anxious to acquaint themselves with the most effective methods of defending Christian truth. They realize that in Japan, as well as in Europe and America, there must be a struggle for the possession of the sciences, which atheistic Canaanites have polluted with their abominations; and there are Davids amongst them, who are preparing their slings and their stones, as, trusting in Jehovah, they go forth to meet the giants."

Mr. Davis refers to this same matter in a letter respecting the great importance of their training school, and the need of a strong corps of able men as teachers in that institution. He says:—

"We are in the midst of a mighty battle here in Japan. The battle which I saw was coming when I landed here six and a half years ago, and which I told you was coming, is upon us. It is a battle between Christianity and infidelity. The thinking minds in Japan, the scholars and officials, are becoming overwhelmingly infidel,—Epicurean. If you should look at my letters of four or five years ago, and at the appeal of the mission for a Christian college, written by

Dr. Gordon, you would see our warnings and prophecies. Those prophecies are fulfilled before our eyes to-day, in actual verities. There is not a theory that has ever been advanced by opposers and disbelievers of Christianity which is not rife here. The theories and works of Darwin, Huxley, Spencer, Mill, Strauss, Renan, Buckle, and many others are read and advocated here. One meets them everywhere."

AGED CONVERTS—THE BUDDHIST "NEW NAME."

Mr. De Forest wrote from Osaka, March 14:—

"Four months ago I baptized an old man and his wife, who had been most devout believers in Buddhism. 'Have you given up the worship of idols?' was one of my questions. 'Yes,' said he, laughing, 'I sold them all yesterday.' Every morning, for months, this old Christian has come to our family prayers; and the other day, stopping after prayers, he drew out of his bosom a roll which I send you, as being something rather rare. Thirty-five years ago he received it from a priest in Kioto, as a mark of his unusual zeal for religion, since which time this gold-colored picture had been his favorite. The picture is the exact size and shape of the god that was brought from India hundreds of years ago, the original of which was made of metal far dearer than gold!

"The writing on the left is interesting, and to understand it reference must be made to the religious customs of Shaka's teaching. At death the believer receives a new name, the meaning of which seems to depend on the amount of money the relatives hand out. However, while living, those who can afford it may buy this new name. A man came here the other day who told me, with a great laugh at his old folly, that he some time ago paid \$35 for his new name; and when I asked him what it was, he tried to recall it, but, failing, said he had it at home, somewhere. Now this old Christian had received, at the hand of the same sacred priest who gave him this picture to worship, his eternal name, writ-

ten by the side of the god. Nor had he forgotten its meaning. 'Saved through noted works of righteousness, to glory,' was the name that had been in his mind for thirty-five years. This old man says he is 'in the first step of death.' He will not tarry long; his eyes are dim, and his gait unsteady; but he seems to believe that he has a 'new name' now, that no priest of Shaka ever knew, a name written by the side of his new Saviour, to be received in the other life. May it prove to be no mistake.

"In a former letter I told you of an old man who came here by night, saying, 'I am old, and my days are few. I want peace in my heart before I die; tell me how I can get it.' Since that day he has been an earnest student of the Bible, one of the Christians going to his house twice a week to teach him. The other day I went to make him a call, and found him and his son cutting up some ancient family relics. On my inquiring he said he had worshiped these ancestors all his life; but he had learned the folly of that, and was cutting them out to burn them. I asked for one or two to send to the States, that the Christians there might see the old man's faith. He gave me five. This old man will, doubtless, receive baptism at the next communion, as also his son."

DEATHS.

"You published lately an account I sent you of a young physician whom I baptized last fall. This morning I stood by his death-bed, and, with the wife, sister, mother, and brother, prayed that when he fell asleep it might be to awake in the land of glory, in the country of God. Three months of typhoid fever have taken from us one in whom we had much hope, one with whom I was to open an especial work as soon as he had recovered. Thus two of our best workers, in whom we had strong faith, have been taken from this weak church within a month."

A PHYSICIAN GIVING HIMSELF TO CHRISTIAN WORK.

Mr. Atkinson, of Kobe, wrote March 29:—

"I have an incident or two that may be useful. A physician, who is an officer in the Tamon dori church, has had it on his mind to devote himself almost entirely to Christian work. He proposed to practice medicine just enough to supply himself and his wife with a house and with food. A year ago he made a sort of covenant with God, in which he said, that after laying up enough money to buy a certain number of garments—the wealth of many Japanese is in their wardrobes—he would devote himself to Christian work, and take Paul, who made tents for a living, as his example. He was happy in his covenant, and believed it acceptable to God."

ROBBED.

"One night last month he was alone in his house, reading the Acts of the Apostles. A man entered his office and said that he was not well, and would like to be prescribed for. The physician said: 'Come up here and I will see you.' The man stepped up from the earth-floor entrance-way to the matted floor of the office, and as soon as he was on the doctor's level, he drew a short sword from his bosom, and told him to shut his mouth or he would cut his head off! By this time another man, an accomplice, had entered. Discretion being better than anything else, the doctor held his peace. His hands were soon tied behind his back, and he was then asked for money. All he had by him was a trifle, which was taken. A cloth was then tied securely over his mouth, and he was left to his reflections while the two robbers took the savings of a lifetime,—thirty-one suits of clothes. The accomplices outside made off with the goods as fast as the two inside passed them out. Bedding was not taken, but only wearing apparel. The thieves gone, the doctor in his bound condition went to the church, which was close by, and created quite a sensation among his brethren by his appearance.

"The sympathy manifested was delightful. His own church made up a purse for him; Kobe and Hiogo helped him; and Akashi, where he has been preaching, sent up a small purse to help

him out of his difficulty. He felt, however, that he had received enough before the last purse came, and handed that over to his church, which was a little in arrears."

RENEWED CONSECRATION.

"The following Sunday the doctor preached in Kobe. He wanted to tell what a blessing the robbery had been to him; and spoke right well. He mentioned the difference between the expressed sympathy of his Christian brethren and that of his heathen neighbors. The latter came with lugubrious faces and doleful expressions; the former came with cheerful countenance and assurance of voice.

"Concerning the covenant he had before made with God, he said he thought it acceptable to his Maker because he had been prospered; but he felt assured, now, that he had been mistaken. He recognized the robbery as a call to an immediate entrance on Christian work. His ability, he said, was nothing; but he would be as a John the Baptist, would go in advance of others, and work in one place and another until pastors could be secured for those places.

"This plan he put into working order at once. After consulting with his church and with me, he went to Akashi, where he has been so deeply interested for some time, and where he has done considerable work already. Twenty-seven persons there desire baptism. They were delighted at the prospect of the doctor's coming. They have rented a building for a chapel, and he is to live in a part of it, having it rent free. For his food and other simple wants he will practice his profession, and the remainder of his time and strength he will devote to Christian work in Akashi and the region around."

FRUIT FROM A PREACHING TOUR.

"My tour of last spring has borne some

fruit. Here is a specimen. A resident of a town 175 miles distant was much interested in the truth. He attended the services of the theological student who preached in his town during the summer, and recently he called on me. He said he was on his way to Osaka on business, and that he intended going on to Kioto in order to secure the services of the same theological student for the summer. This was good news indeed. He also said that he had organized a temperance society in his town. He had given up the use of liquor, of which he used to be exceedingly fond; eight others had joined with him, and the society meets once a month, twenty-four persons usually attending. Each member of the society contributes five cents at each gathering, to be used for missionary work when they have a preacher! I expect to visit the place again this spring."

PROGRESS—THE NATIVE CHRISTIANS.

"The churches of Kobe, Tamon dori, and Hiogo are steadily growing. Five received baptism at the last communion: two in Kobe,—both young ladies from our seminary,—two in Hiogo, and one in Tamon dori. We have now regular services in three villages outside of the three regions already named.

"We have been praising our ladies for the work they have done and are doing, and they are deserving of all, and more than all they have received; but I am afraid we are not sufficiently praising our native brethren. Our efforts, and the efforts of the ladies, would effect comparatively little if it were not for the faithful work of the native Christians. Their ability is manifestly growing, and their growth in grace is, in many instances, conspicuously apparent. Large numbers are not yet coming into our churches, but the churches are getting in better condition to assimilate them when they do come, which they most assuredly will do in time."

MISSIONS OF OTHER SOCIETIES.

BAPTIST MISSIONARY SOCIETY (ENGLISH).

THE last Report received from this Society is for the year ending March 31, 1877. The statistical summary of the missions is presented in the following table:—

	India.	Ceylon.	China.	Europe.	Africa.	West India Islands.	Jamaica.	Total.
Missionaries (European)	37	4	12	12	5	6	134	86
Missionaries (Home)	11	1	1	1	1	1	1	40
Evangelists	111	15	2,514	1	1	1	1	365
Stations	112	65	41	10	87	112	112	430
Baptized	2,929	27	16,116	22	288	1,029	1,739	25,131
No. of Members	3,138	630	62,679	101	4,817	10,380	25,416	83,561
Teachers	126	47	8	9	7	121	348	666
Day Scholars	5,293	2,705	100,500	—	9,000	13,079	—	118,577
Sunday Scholars	1,030	440	100,273	2,728	13,621	17,530	—	122,552

In regard to the financial condition of the Society the Report states: "Excluding donations for the debt and contributions for special funds, the receipts of the year amount to £38,359 6s. 10d. and the expenditure to £38,330 18s. 10d., as compared with £33,888 9s. 3d. receipts, and £39,433 6s. 3d. expenditure for the previous year, showing an increase in the general receipts of £4,470 17s. 7d. and a decrease in expenditure of £1,102 7s. 5d. To this increase in general receipts should be added the £591 9s. 1d. specially contributed towards the liquidation of last year's debt, and £94 10s. 2d. increase in contributions for the Widows' and Orphans' Fund, MAKING A TOTAL INCREASE IN RECEIPTS FOR THE YEAR OF £5,157 16s. 10d. Satisfactory, however, as this increase is, it should be remembered that it falls far short of the present needs of the mission, leaving out of view any further extension of the work. . . .

"A further permanent increase in the contributions to the mission of at least £5,000 is urgently called for, and the Committee earnestly hope that during the coming year, through the deepening interest and liberality of the churches, this sum may be obtained."

GENERAL BAPTIST MISSIONARY SOCIETY—(ENGLISH).

THE mission of this Society is in India, where it reports seven stations (at

only three of which, however, are there resident European missionaries), and five branch stations. The statistics are given thus: "European Agents, 14; Native Preachers, 15; Students, 6; Number of Chapels, 10; Number of Members, 884; Total Christian Community, 2,347."

The income of the Society for the last year reported was, for general purposes, £3,276 6s. 5d.; for various special funds, £1,608 15s. 1d.; interest, £288 17s. 2d.; contributed in India, so far as reported, £1,683 10s. 10d.; from the mission printing office at Cuttack, £1,543 17s. 4d.; total £8,401 6s. 10d. (£42,006).

WESLEYAN METHODIST MISSIONARY SOCIETY (ENGLISH).

THE receipts of this Society for the year ending April, 1877, are thus reported:—

HOME RECEIPTS.

Mission House Donations, Subscriptions, etc.	£2,687 17 2
Home Districts, including England, Wales, Scotland, and Zealand	96,333 16 1
Hibernian Missionary Society (exclusive of Christmas Offerings)	3,583 17 6
Juvenile Christmas Offerings	12,446 19 3
Legacies	2,618 17 0
Dividends on Property to secure Annuities	913 0 11
Interest on Centenary Grant	450 0 0
Lapsed Annuities	3,600 0 0

Total Home Receipts . . £122,634 7 11

FOREIGN RECEIPTS.

Australasian Conference and Mission Districts	23,600 4 2
Total	£146,234 12 1

About \$731,172. The expenditures were £164,285 16s. 4d.; about \$821,429.

The "General Summary" of the missions, etc., is as follows. The reader will bear in mind that much the larger portion of the missions are not among the heathen, but in nominally Christian lands, in English dependencies abroad, among colonists, etc.

I. Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in *Europe, India, China, South and West Africa, and the West Indies.*

Central or Principal Stations called Circuits	318
Chapels and other Preaching Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained	2,483
Ministers and Assistant Missionaries, including Supernumeraries	389
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	1,634
Unpaid Agents, as Sabbath-school Teachers, etc.	7,013
Full and accredited Church Members, On trial for Church-membership	81,658
Scholars, deducting for those who attend both the Day and Sabbath Schools	10,075
Printing Establishments	79,726
	3

II. Other Missions of the Society having also relation to Conferences, in *Ireland, France, and Australasia, taken from the Reports of last year.*

Central or Principal Stations called Circuits	299
Chapels and other Preaching Places	3,777

Ministers and Assistant Missionaries, including Supernumeraries	464
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	4,236
Unpaid Agents, as Sabbath-school Teachers, etc.	17,599
Full and accredited Church Members, On trial for Church-membership	59,628
Scholars, deducting for those who attend both the Day and Sabbath Schools	9,632
Printing Establishments	130,272
	2

RECAPITULATION.

Central or Principal Stations called Circuits, occupied by the Society in various parts of the world	617
Chapels and other Preaching Places	6,260
Ministers and Assistant Missionaries, including Supernumeraries	853
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	5,870
Unpaid Agents, as Sabbath-school Teachers, etc.	24,612
Full and accredited Church Members, On trial for Church-membership	141,286
Scholars, deducting for those who attend both the Day and Sabbath Schools	19,707
Printing Establishments	209,998
	5

MISCELLANY.

PRAYER AND MISSIONS.

(FROM A SERMON BY J. W. HUGH, D. D.)

"A CHRISTIAN prays that there may be in him 'that mind, which was also in Christ Jesus,' and wonders much that he fails to obtain and enjoy that sweet consciousness of Christ's indwelling presence and power that he sees to be possessed and felt by the more spiritual ones among his fellow disciples. Yet this praying Christian, lamenting over the failure of his prayer, has never taken any but the most vague and general interest in Christian efforts to send the gospel to those who have it not. He asks for the mind which was in Christ Jesus, yet keeps himself out of sympathy with that one thing in Christ's mind which supremely characterized his earthly mission, — the desire and purpose to send the glad tidings to every creature. To say, 'I take little interest in the conversion of the world,' is to acknowledge a discord between one's heart and the master chord of Christ's

heart, which will go far toward explaining any failure to receive the asked for richness and sweetness of Christ's presence. A man might as well pray for steam while heaping ice under the boiler, as pray for the mind which was in Christ while withholding himself from broad and hearty sympathy with Christ's effort to bring the world to himself."

MISSIONS IN CHINA.

The "Chinese Recorder," for January last, gives about six pages to an article, mainly statistical, on Protestant missions in China, by Rev. J. Lees. It states that in 1864, twenty-four societies, European and American, had in China 189 missionaries; now twenty-nine societies have 302 such laborers. Apparently those included in the numbers as "missionaries" are the male and the *unmarried* female laborers. Of the English force, 36 males and 20 females are unmarried, 57 in all.

Of the Americans, 17 males and 39 females, 56 in all, are single. The point of remarkable difference in these figures is accounted for thus:—

"The number of unmarried missionaries in English and American societies is seen to be about equal. But in English societies the majority of these are men, in American societies the majority are women. The reason is to be found partly in the character of the work undertaken by the China Inland and other English missions, where, perhaps, itineracy receives more attention; and partly in the comparatively greater effort put forth by American missions in the important matter of female education."

The following table brings to view the force employed by the several societies, arranged in the order of the time at which these societies commenced their work in China:—

A. D.	Society.	No. of Missionaries.	Stations.	Average of Men at each
1807	London Mission	23	11	2 ¹
1830	American Board	28	6	4 ³
1831	American Baptist Miss. Union	9	3	3
1835	American Episcopal	10	4	2 ¹
1836	British and For. Bible Society	2	2	1
1837	Engl-h Episcopal	20	7	3 ¹
1838	American Presbyterian	40	10	4
1845	English Baptist	1	1	1
1847	English Presbyterian	14	14	4 ³
1847	Am. Methodist Episcopal	24	4	6
1847	Am. Southern Baptist	10	3	3 ¹
1847	Rhenish Mission	6	4	1 ¹
1848	Am. Meth. Episcopal (South)	3	2	1 ¹
1850	Wesleyan Mission	23	6	4 ¹
1858	American Reformed Dutch	4	1	4
1859	American Woman's Union	2	1	1
1859	American United Presbyterian	1	1	1
1859	English New Connection Meth.	3	1	3
1862	Society for Prop. of the Gospel	1	1	2
1862	China Inland	41	15	3 ¹
1863	Scotch United Presbyterian	6	2	3
1863	Scotch National Bible Society	2	2	1
1864	Female Education Society	2	1	2
1867	Am. Southern Presbyterian	9	2	4 ¹
1868	Eng. United Meth. Free Church	2	1	2
1869	Irish Presbyterian	12	1	2
1874	Basal Mission (some in China since 1847)	11	3	3 ¹
1874	Canadian Presbyterian	1	1	1
1874	Unconnected	3	2	2
1876	American Bible Society	1	1	1
		305	113	

In many cases the "stations" are only

¹ Nearly.

² There is obviously some mistake here. Probably it should be 3 stations.

central or principal stations, not including a large number of out-stations, occupied mainly by native laborers. Mr. Lees supposes there may be now, in all, not far from 500 places in which the gospel is preached with more or less regularity.

Of the 29 societies mentioned in the table, 12 are of the United States, with 141 missionaries, while 14 are English (or British) with 143 missionaries,—a pretty equal division of laborers between these two nations. But to the English number should be added the three "unconnected" missionaries. There are 9 English physicians and 10 American, including 3 ladies. Sixty-four of the missionaries, it is said, have been in the field 15 years, or more.

Mr. Lees remarks: "Upon the whole, the result of this somewhat rapid and necessarily imperfect review is very cheering. Had we a census of results, so far as they could be tabulated, who can doubt that even the most skeptical would be filled with wonder, and Christian hearts with adoring gratitude? Brethren, the day is gone by for doubts as to success and apologies for our existence. With rapidly growing numbers, backed by manifestly increasing sympathy on the part of the churches whence we come, gathering around us continually, not only more converts, but a more numerous band of earnest, able native preachers, reaching year by year ever further into the interior, the man is dull and faithless indeed who does not "thank God and take courage." There are not wanting signs that the gigantic difficulties which have so long resisted us are beginning to give way. Ours is emphatically a hard warfare, but it is not a forlorn hope; and the victory which will assuredly one day be won is already *being* won. It is not easy for those who are in the thick of the fight to judge fairly of its progress. But when we see the standards advancing, and hear on every hand the shouts of fresh and vigorous comrades, we know that we are called to nerve ourselves, by faith in God, for sterner and more decisive conflict. The end is not yet, but it may be nearer than we think."

A QUICKENED MONTHLY CONCERT.

THE pastor of a country church in Massachusetts writes to the Home Secretary of the Board: "My last Missionary Concert was observed by a *packed* audience, and this in spite of the lowering weather. Next time we shall have to open all our rooms, and allow sittings for three or four hundred people. I am getting a little enthusiastic in my series of subjects, and I don't know where the interest is going to lead both me and my people."

"Enthusiastic," and "my series of subjects!" These few words tell the story of reasons for the "packed" audiences. We hear of other, and hope to hear of many, ministers and churches waking to new interest in this most important Concert of Prayer.

A VOICE FROM THE PACIFIC COAST.

THE following is from a circular "for use in the Congregational churches of the Oregon Association."

"WEEKLY PLEDGE:

(For the year beginning 187 ,
and ending 187 .)

"Recognizing the fact that God is the Great Proprietor, and that the silver and gold are his (Haggai ii. 8), and that property is given me only as his steward for the service of his cause (Matt. xxviii. 14, and Luke xix. 13), I hereby pledge myself to set apart weekly (1 Cor. xvi. 2) the sum of ———, to be held as the Lord's money for the purpose of benevolence.

(SIGNED) ———

"DIRECTIONS:—

"Remember that it is not the AMOUNT of the gift but the spirit which prompts it which makes your offering acceptable to God. The penny of the poor man is of as much value in the arithmetic of heaven as the rich man's tens of thousands. LET EVERY ONE GIVE SOMETHING, no matter how small the amount. It is earnestly desired by the Official Board that each member of the congregation, men, women, and children, should make his or her own individual pledge;—that the father of a family should not be the only

one to enjoy the rewards of giving. We wish to train the rising generation in liberality. Will fathers and mothers see that their children are early taught that "it is more blessed to give than to receive," and that they are given a chance to practice giving?

"One of these circulars for each member of the household will be furnished families. Please make your pledge AT ONCE, and return this circular to ———, our Collector, either personally or through the post-office. *No one shall know the amount of your pledge except yourself, your Pastor, and the Collector.* On the return of your pledge, a package of envelopes, one for each month in the year, will be furnished you. Collections of amounts pledged will be made on the FIRST SUNDAY and the following THURSDAY EVENING OF EACH MONTH. Divide the money pledged between the societies named below as you please. Pledges not thus divided will be apportioned by the Official Board of the Church. If the name of any society to which you wish to contribute is omitted, you can add it to the list.

"If you do not wish to make any pledge return this circular, stating that fact, in order to save yourself and the Collector further trouble."

A list of societies to which the churches of the association contribute is then given, with the blank space for a subscription to each. Is it not time for the churches generally, in some way, more thoroughly to systematize their benevolent work?

HAWAIIAN THEOLOGICAL SCHOOL.

THE Honolulu "Friend," for April, says: "It was our privilege, on the morning of the 26th of March, to attend an examination of the pupils under Dr. Hyde's training. There were present fourteen Hawaiians and one Chinese. They were examined upon the two Epistles of Paul to Timothy. They are making good progress in their acquisition of the English language, and their knowledge of the meaning of the Scriptures. Dr. Hyde is manifestly 'the right man in the right place.' Although he has been

here less than one year, he has become a good Hawaiian scholar, both writing and speaking the language with ease.

"A majority of the pupils are married, and we learn that Mrs. Hyde and Mrs. Bingham give instructions to the wives of the young men. Surely the prospects of this Seminary are encouraging, and a step was taken in the right direction when the American Board sent forth Dr Hyde on his mission to the Hawaiian churches, and to educate young men to become pastors of these churches."

UNEXPECTED TESTIMONY.

THE report of the Madura mission for the last year presents this incident:—

"One of the Bible women, on making a trip by railway, came back saying that she had found a quiet corner in the railway carriage and was reading her Bible. While those about her were looking on in some surprise to see a woman reading, a man from the centre of the carriage rose and said: 'Do you see that woman there? She is a Christian, and is reading the book of her God. She is not like you heathen women, who know nothing but vain, idle talk, and have thoughts of nothing above your cooking and clothes.' Then, straightening himself, up, he went on in a very earnest way, to give a grand testimony to the elevating effects of the Christian religion, and the happy change it had wrought in this district. All this, with the heathen marks on his forehead, and the whole company of passengers listening in utmost quiet. The Bible woman left the railway carriage at the same time as the strange witness for Christianity. He gave her the Tamil salutation, and she made bold to say: 'O, sir, you talk very wisely of the Lord Jesus, but tell me do you know him in your own heart?' 'Alas,' he said, 'I should have been a Christian long ago but for fear of my friends and family.' And then he went on to tell how, when a boy, studying in Mr. Poor's school, the conviction had come, and strengthened with his years, that this religion of Jesus Christ must be the true one; and how the burden of that conviction was ever

with him. 'And this,' says the Bible-woman, 'is one of four deeply convicted, burdened men whom I have met, who told me they had studied in Mr. Poor's school.'

BIBLIOGRAPHICAL.

Non-Christian Religious Systems. — Buddhism. Being a Sketch of the Life and Teachings of Gautama, the Buddha. By T. W. RHYE DAVIDS, of the Middle Temple. *Hinduism.* By MONIER WILLIAMS, M. A., D. C. L. *Islam and its Founder.* By J. W. H. STOBART, B. A., Principal La Martinère College, Lucknow.

These volumes, published by the London Society for Promoting Christian Knowledge, had been on hand for some time, awaiting proper recognition, when the following notice appeared in the "British Quarterly" for April, which we are glad to indorse, and to commend to the readers of the Missionary Herald.

"The names of the writers of these manuals are a guarantee of the most accurate knowledge and of a high degree of literary excellence. Each volume would amply repay special criticism, but coming before us as they do, we can only in a general way characterize each.

"The idea of a series of works on 'Non-Christian Religious Systems' is a happy one. The story of Buddha is a marvelous one, for the high and pure religious qualities that were characteristic of him. In religious zeal and self-sacrifice, and in broad philanthropy, he has often been compared with the Divine Master. Mr. Davids' account of him, however, produces the impression of an infinite falling short of that. The life of Gautama, so far as it is known, is told by Mr. Davids in a couple of chapters. The rest of the volume is devoted to the doctrines, orders, history, and statistics of Buddhism. Among the religions of the world, Buddhism occupies the foremost place. It numbers forty per cent., or 500,000,000 of the world's population, while Hinduism, the next most extensive religion, counts only thirteen per cent., or 160,000,000. Few men are more competent than Mr. Davids to deal with the

subject. How well qualified to deal with Hinduism Professor Monier Williams is, it is quite superfluous to say. Mr. Stobart has laid under contribution all available sources of information for his little book on Islam, the modern literature of which, especially in the reconstruction of the popular estimate of Mohammed, is becoming very voluminous. Mr. Stobart avoids the denunciations of writers like Prideaux on the one hand, and the indiscriminate eulogies of writers like Mr. Bosworth Smith on the other. He strives to hold a just balance, and comes to conclusions substantially the same as those reached by Mr. Freeman in his book on the Saracens, and in his article on Mohammed in this Review."

GLEANINGS.

—A telegram from Aden has announced that Lieutenant Smith, the leader of the English Church Missionary Society's Mission to the Victoria Nyanza, and Mr. O'Neill, of the mission company, have been murdered.

—The value of system in missionary efforts has a good illustration in a report from a Baptist chapel in Liverpool, England. While taking simply an annual collection, the congregation raised for foreign missions from £70 to £100 a year (350 to 500 dollars). They then, last year apparently, tried the plan of monthly contributions by means of envelopes furnished by lady collectors, and raised the first year £660 (\$3,300).

—It is announced that England is to be well represented religiously at the Paris Exhibition. Not only will the Bible Society be there, with its numerous versions of the Scriptures, but, through the Evangelical Alliance, "A piece of ground had been secured immediately fronting the grand entrance to the Trocadéro, and a Salle Evangélique was in course of erection. This will be used for divine service in various languages on Sunday, and for evangelistic meetings throughout the week. There will also be missionary, philanthropic, and international conferences held under the joint superintendence of the London and Paris

Committees. Other meetings will be arranged for in the interests of religious liberty, pure literature, the Lord's day observance, and the social and religious elevation of the people of various countries."

DEATH.

REV. DR. ANSON SMYTH, of Cleveland, Ohio, announces, in the "New York Evangelist," the death, on the 29th of March, of Mrs. Nancy L. Hoisington, aged 74, widow of the late Rev. H. R. Hoisington, formerly a much esteemed missionary of the Board in Ceylon. He says of her: "Her life-long trust in Christ did not fail her in her last hour, for her departure was peaceful, happy, and triumphant over death and the grave. . . . She had accomplished her warfare. Her life was rounded out and complete. Before extreme old age, with its attendant infirmities and dependence had come upon her, she went home to join the dear ones that had gone before. We cannot mourn her death: for we know that they who die in the Lord are blessed for evermore. We who knew her manner of life will ever cherish her memory. Her name will be associated with all that is noble in Christian womanhood. Not only to her children and grandchildren will all recollections of this sainted woman remain fresh and hallowed, but their children, to many generations, will learn her name and revere her character."

ARRIVAL.

MR. AND MRS. CARY, from San Francisco, February 7, arrived at Yokohama, Japan, March 3.

RELIEF FOR CHINA.

As before announced, the Treasurer of the American Board (Langdon S. Ward, Congregational House, Boston) will be most happy to receive and transmit contributions for the relief of the millions in China now perishing by famine.

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

MASSACHUSETTS.		DISTRICT OF COLUMBIA.	
Boston, Pilgrim Cong. ch.	10 00	Washington, Rev. John W. Chickering,	25 00
RHODE ISLAND.		Received for the "Debt," in April,	50 00
Providence, C. A. Padodie, 10; Mrs.		Previously acknowledged (see May	
A. S. Goddard, 5;	15 00	"Herald"),	52,733 73
			\$52,733 73

DONATIONS RECEIVED IN APRIL.

MAINE.		Rutland county.	
Cumberland county.		Rutland, Cong. ch. James Ledget,	5 00
Gorham, Cong. ch. and so. 11; A		Windham county, Aux. Soc. C. F.	
friend, 10;	21 00	Thompson, Tr.	
Portland, "Towards preventing		Brattleboro, Cen. Cong. ch. and so.	134 50
another debt," 10; State St. Ch.		Jamaica, Cong. ch. and so.	6 00
special, 2;		Saxton's River, E. H. Pettengill,	5 00
West Auburn, Cong. ch. and so.	21 00—54 00	West Brattleboro, Cong. ch. and so.	11 24
Hancock county.		Westminster, Cong. ch. and so.	25 00—181 84
Bucksport, Elm St. ch. and so.	35 00	Windsor co. Aux. Soc. Rev. C. E.	
Penobscot county.		Drake and J. Steele, Tr's.	
Bangor, 1st Cong. ch. and so.	35 54	Chester, Cong. ch. and so.	15 00
Brewer, 1st Cong. ch. and so.	9 70	Quechee, Cong. ch. and so.	11 33
Hampden, Cong. ch. and so.	27 00	Weston, L. P. Bartlett, "In memo-	
Holden, A friend,	1 00—74 24	riam," 3; Mrs. S. A. Sprague, 2;	5 00—21 36
Piscataquis county.		Legacies. — Westminster West, Al-	
Foxcroft and Dover, Cong. ch. and so.	20 00	mira Goodhue, by Homer Goodhue,	351 74
Somerset county.		Ex'r,	200 00
Norridgewock, Cong. ch. and so. m. e.	20 21		551 74
Union Conf. of Churches.		MASSACHUSETTS.	
Hiram, Cong. ch. and so.	2 00	Barnstable county.	
York county.		Centreville, Cong. ch. and so.	6 25
Saco, 1st Cong. ch. and so.	30 16	North Falmouth, Cong. ch. and so.	20 00
	235 61	Yarmouth, 1st Cong. ch. and so. (of	
NEW HAMPSHIRE.		wh. 23 27 m. e.)	114 52—140 77
Cheshire co. Conf. of Ch's. George		Berkshire county.	
King-bury, Tr.		Curtisville, Cong. ch. and so.	15 00
Stoddard, H. W. Calhoun,	2 00	Sheffield, Cong. ch. and so.	7 19
Westmoreland, Cong. ch. and so.		Williamstown, 1st Cong. ch. and so.	46 93
with other dona. to const. J. W.		Windsor, Cong. ch. and so. 2.50;	
BUTTERFIELD, H. M.	44 25—46 25	E. K. S. 7.50;	10 00—79 12
Grafton county.		Bristol county.	
Bristol, Cong. ch. and so.	4 00	Fall River, Central ch. m. e. for	
Enfield, Mrs. Mary Blake,	10 00	Papa Lande,	53 40
Haverford, Cong. ch. and so. at Dart-		Norton, Trin. Cong. ch. and so.	113 00—106 40
moueth College,	12 26	Brookfield Assoc'n. William Hyde, Tr.	
Piermont, Cong. ch. and so. 6.44;		Hane, Ewan, Cong. ch. and so. (of	
Mrs. A. D. Marden, 3.56;	10 00—36 25	wh. m. e. 69.61) to const. Miss	
Hillsboro co. Conf. of Ch's. George		LUET HAINGER, H. M.	100 61
Swain, Tr.		Dana, Cong. ch. and so.	3 00
Manchester, Rev. C. W. Wallace,	25 00	North Brookfield, 1st Cong. ch. and	
Mason, J. B. Wilson,	1 00	so.	50 00—213 61
Nashua, 1st Cong. ch. and so.	88 38—114 33	Essex county.	
Merrimack county, Aux. Society.		Andover, A friend,	5 00
Webster, 1st Cong. ch. and so.	30 00	Essex county, North.	
Rockingham county.		Bradford, Mrs. L. K. Greenleaf,	3 00
Hampstead, Cong. ch. and so. 31.25;		Haverhill, Centre Cong. ch. and so.	
A deaf old lady, 1.0;	31 75	126; West Cong. ch. and so. 35;	171 00
Sullivan county. Aux. Soc. N. W.		Ipawich, 1st Cong. ch. and so.	18 00
Goddard, Tr.		Newbury, 1st Cong. ch. and so.	28 00
Claremont, Cong. ch. and so. m. e.	23 71	Newburyport, Belleville Cong. ch.	
	252 35	and so. 5.4.4; North Cong. ch.	
VERMONT.		and so. 39.36; A thank offering,	
Bennington county.		5;	549 25—769 35
East Arlington, Charles Redfield,	10 00	Essex co. South Conf. of Ch's. C. M.	
Perru, Cong. ch. and so.	10 00—20 00	Richardson, Tr.	
Caledonia co. Conf. of Ch's. T. M.		Beverly, Dane St. ch. and so.	9 13
Howard, Tr.		Rockport, Z. A. Appleton,	5 00—14 13
Danville, Cong. ch. and so.	18 45	Hampden co. Aux. Society. Charles	
Chittenden county.		Marsh, Tr.	
Charlotte, A friend,	20 00	Holyoke, 2d Cong. ch. and so.	54 30
Milton, F. Herrick,	1 00—21 00	Monson, Cong. ch. and so. (of wh.	
Essex county.		m. e. 9.42).	54 47
Granby and Victory, Cong. ch. and so.	10 00	Springfield, South ch. (of wh. 5 for	
Orange county.		China) 121.66; Olive ch. 21.76;	
West Newbury, Cong. ch. and so.	20 00	Hope ch. 18.73; A worshiper at	
Orleans county.		Indian Orchard, 500;	662 15
Green-boro, Rev. Moses Patten and		Tolland, Mrs. N. E. Slocum, 5; Mrs.	
wife,	25 00	Daniel Spring, 5;	10 00
Irassburgh, Cong. ch. and so.	4 00	West Springfield, Park St. ch. and so.	16 00
North Craftsbury, Cong. ch. and so. 15 00—44 00		Westfield, Mary A. Dickinson,	100 00—895 92

Hampshire county, Aux. Society.	
Auberst, A student,	5 00
Northampton, C. F. & friend, 1;	76 00
Southampton, Cong. ch. and so.	55 50—116 50
Middlesex county.	
Burlington, Cong. ch. and so.	16 38
Linden, Cong. ch. and so.	14 00
Lexington, Hancock ch. and so.	22 11
Malden, 1st ch. and society,	78 97
Natick, Cong. ch. and so.	142 10
Newton, 1st ch. and so.	276 68
North Reading, Rev. F. H. Foster,	5 00
Sherborn, E. C. A.	25 00
Somerville, Franklin St. ch. and so.	
m. c.	10 12
Southboro, Cong. ch. and so.	8 91
Stoneham, Cong. ch. and so.	21 52
Woburn, Mrs. Stephen Dow,	5 00—625 69
Norfolk county.	
Brookline, Harvard Cong. ch. and	
so. 183-42; A friend, 2;	140 42
Canton, Ev. Cong. ch. and so. m. c.	20 00
Quincy, Cong. ch. and so. m. c.	37 00
South Braintree, Cong. ch. and so.	6 00
Wollaston Heights, Cong. ch. and so.	10 00—213 42
Old Colony Auxiliary.	
Fairhaven, A friend,	50 00
Lakeville, Cong. ch. and so.	2 00
New Bedford, L. Bushnell,	25 00—77 00
Plymouth county.	
Abington, Cong. ch. and so.	16 17
East Bridgewater, Union ch. and so.	19 48—35 65
Suffolk county.	
Boston, Union ch. 1,277.55; Phillips	
ch. 74.25; Pilgrim ch. 55.53; Cen-	
tral ch., a member, 20; Immanu-	
el ch. 15; South Fwag. ch.;	
Dea. Wiswall, 10; S. D. S. 170;	
L. T. B. 100; T. S. 30;	1,752 13
Worcester county, Central Ass'n. E.	
H. Sanford, Tr.	
Leicester, Mrs. Zebiah Nelson,	3 00
Oxford, 1st Cong. ch. and so.	21 39
Shrewsbury, J. S. Hastings,	1 00
Webster, 1st Cong. ch. and so.	25 00
Worcester, Union ch. 75.51; Old	
South ch. 61.84; Central ch. m. c.	
57.24; Salem St. ch. m. c. 19.30;	216 89—266 23
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Uxbridge, 1st Ev. Cong. ch. and so.	57 50
Westboro, Cong. ch. and so.	35 60—93 10
—, A friend,	20 00
	5,484 07
Legacies. — Lancaster, Sophia Stearns,	
Interest, by W. W. Wyman, adm'r,	14 00
Methuen, Joseph F. Ingalls, by	
Samuel G. Sargent, Ex'r,	959 09
Middleboro, Mrs. Hannah W. Soule,	
by Augustus H. Soule, Ex'r,	74 00
Northfield, Kilsha Alexander, by	
Charles H. Green, Adm'r,	500 00
Otis, Mrs. Lucinda Spear, by S. J.	
Spear, in part,	225 00—1,772 09
	7,256 16
RHODE ISLAND.	
Pawtucket, A friend,	25 00
Providence, Union Cong. ch. and so.	1,733 23—1,758 23
CONNECTICUT.	
Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	127 35
Milton, Cong. ch. and so.	12 35—139 70
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	10 00
Broad Brook, Cong. ch. and so.	11 00
Farmington, Cong. ch. and so.	83 27
Hartford, Centre ch. m. c. 24.32;	
South ch., Mrs. C. P. W. 10;	31 53
Manchester, 1st Cong. ch. and so.,	
with other dona. to const. FRANCIS	
BIDWELL, H. M.	72 66
Suffield, 1st Cong. ch. and so.	18 35
Unionville, Rev. James A. Smith,	
for the "onward movement,"	50 00
Windor, Cong. ch. and so.	22 57—307 17
24.33 acc'd from Windham in May	

"Herald" should have been from	
Cong. ch. Windor.	
Litchfield co. G. C. Woodruff, Tr.	
Roxbury, Cong. ch. and so.	17 35
Thomaston, Cong. ch. and so.	86 85
West Winsted, 2d Cong. ch. and so.	14 17
Woodbury, Mrs. E. L. Curtis,	10 00—163 37
Middlesex co. E. C. Hungerford, Tr.	
Deep River, George Spencer,	37 00
West Chester, Cong. ch. and so.	25 00—55 00
New Haven co. F. T. Jarman, Agent.	
Ansonia, Cong. ch. and so.	48 30
Cheshire, A friend,	20 00
Madison, Cong. ch. and so.	7 55
Milford, 1st Cong. ch. and so.	21 00
New Haven, 3d Ch. 41; East ch.	
31.02; 1st Ch. m. c. 7.37; North	
ch. m. c. 2; A member of ch. in	
Yale College, 50;	131 39
West Meriden, S. B. Little,	16 00
Oxford, Cong. ch. and so.	15 00—259 24
New London co. C. Butler and L. A.	
Hyde, Tr's.	
Lebanon, Goshen ch., a friend,	25 00
Ledyard, Cong. ch. and so.	8 75
New London, 1st Ch. of Christ,	86 67
Norwich, Broadway ch. m. c.	3 19
Salem, Cong. ch. and so. 8; Rev. I.	
Ordway, 10;	18 00—141 61
Tolland county. E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch. and so.	12 00
Windham county.	
Putnam, 2d Cong. ch. and so.	117 41
Windham, Cong. ch. and so.	14 00—131 41
Legacies. — Bozrah, Mrs. Fanny Ray-	
mond, by William Fitch and O. P.	1,214 50
Watties, Ex'r's,	3,000 00
	4,214 50

NEW YORK

Brockport, Summers Hubbell,	10 00
Eaton, Cong. ch. and so.	16 75
Elmira, Mrs. L. M. West,	6 00
Ft. Plain, 1st Cong. ch. and so.	87 00
Gaines, Cong. ch. and so.	30 66
Gloversville, Cong. ch. and so. (of wh.	
from Alanson Judson to const. A. D.	
L. BAKER and ELIAS BEACH, H. M.,	
200; from Mrs. U. M. Place, to con-	
stitute LYDIA B. FAY, H. M., 100;	
Rev. Wm. E. Park, 10; D. W. Smith,	
10), to const. Mrs. HANNAH A. JOHN-	
son, H. M.	412 46
Holley, Mrs. Ann H. Pike,	5 00
Nelson, Welsh Cong. ch. and so.	9 06
New York, M. W. Lyon, to const.	
LIEKIE J. MERRILL and Rev. A. A.	
COLVILLE, H. M., 200; C. R. Robert,	
25; Mrs. H. Belden, 5;	230 00
Parma Center, William B. Newton,	4 00
Pekin, Abigail Peck,	40 00
Perry Centre, Cong. ch. and so.	
48.45; A. Sheldon, 4;	52 45
Stauben, 1st Welsh Cong. ch. and so.	30 00—332 33
Legacies. — Berkshire, Miss Mary H.	
Allen, to const. FRANK W. ALLEN	
H. M., by James Allen,	100 00
East Bloomfield, Josiah Porter,	1,000 00
Gouverneur, Enos Wright, add'l,	
100, less expenses, 8.57 =	91 42—1,191 43
	2,073 81

NEW JERSEY.

Newark, Belleville Ave. Cong. ch. add'l	5 00
Legacies. — Jonathan Townley, by Rob-	
ert W. Townley, Ex'r, add'l	500 00
	505 00

PENNSYLVANIA.

Mercer, Cong. ch. and so.	7 00
Philadelphia, A friend, 100; a member	
of Calv. Pres. ch. 5;	105 00
Ridgway, Rev. J. M. Gillette,	1 00—113 00

MARYLAND.

Frederick City, A thank offering,	20 00
TENNESSEE.	
Coal Creek, Welsh Cong. ch. and so.	4 00

OHIO.

Berlin Heights, Cong. ch. and so.	4 06
Cincinnati, Columbia Cong. ch. and so.	15 26
Cleveland, Euclid Ave. ch. and so.	18 80
Crab Creek, Welsh Cong. ch. and so.	
for Mexico	6 22
Delhi, John Winsor,	4 00
Four Corners, Cong. ch. and so.	2 15
Hudson, Harvey Baldwin,	10 00
Jefferson, Cong. ch. and so.	5 35
Lodi, Cong. ch. and so.	9 36
Mansfield, Miss S. M. Sturges, 5; Mrs.	
Edward Sturges' Fund, 5;	10 00
Mantua, Cong. ch. and so.	9 00
Marysville, Cong. ch. and so.	11 25
Oberlin, Homer Johnson,	10 00
Paddy's Run, Griffith Morris,	10 00
Ruggies, A friend,	1 48
Sandusky, 1st Cong. ch. and so. to	
const. Rev. JOSHUA STANON, H. M.	75 00
Steubenville, A friend,	30 00
Wadsworth, Cong. ch. and so.	10 00
Wakeman, Cong. ch. and so.	50 70
West Williamsfield, Cong. ch. and so.	2 00—294 63

Legacies. — Oberlin, Mary J. Hul-
burd, by H. Hulburd, K^rr, for
schools in Japan, 50; in China, 25;

75 00

369 63

INDIANA.

Michigan City, Cong. ch. and so. with
other dona. to const. LIZZIE E. PECK,
Mrs. LUCY B. WILLIAMS, S. E. MIL-
LER, and DENTON MILLER, H. M.

225 00

ILLINOIS.

Chesterfield, Cong. ch. and so.	20 00
Chicago, Lincoln Park ch. and so.	43 75
Galva, Cong. ch. and so.	25 00
Gilson, Mrs. L. Haskell,	10 00
New Milford, Cong. ch. and so.	3 00
Oak Park, Cong. ch. and so.	3 00
Ottawa, Cong. ch. and so.	14 00
Paw Paw, Indep. Union Ch.	6 82
Rockford, 1st Cong. ch. and so.	13 15
Shabbona, Cong. ch. and so.	8 00
St. Charles, Cong. ch. and so.	17 54
Stillman Valley, Cong. ch. and so.	8 87
Wataga, Cong. ch. and so.	10 00—178 13

MICHIGAN.

Allegan, 1st Cong. ch. and so.	12 60
Armadia, Cong. ch. and so.	25 00
Charlo te, Cong. ch. and s. s.	45 47
Cold Water, George H. Barber,	10 00
Detroit, Rev. F. T. Bayley,	10 00
East Saginaw, Cong. ch. and so.	16 57
Manistee, Cong. ch. (of which from Mrs. Lorea S. Gaylord to const. Rev. J. F. GAYLORD, H. M., 5-),	89 81
Milford, United Presb. and Cong. ch.	5 00
Richland, 1st Pres. ch.	25 00—238 55

MISSOURI.

Carthage, Cong. ch. and so.	8 60
Necoho, Cong. ch. and so.	6 35
Webster Groves, Cong. ch. and so.	7 65—22 00

MINNESOTA.

Fergus Falls, 1st Cong. ch. and so.	1 15
Medford, Cong. ch. and so.	5 00
Minneapolis, Plymouth ch. and so.	28 50
Rushford, Cong. ch. and so.	2 60
Spring Valley, Cong. ch. and so.	16 60
Winona, 1st Cong. ch. and so.	50 38—104 13

IOWA.

Belmond, Rev. J. D. Sands,	1 00
Cedar Rapids, Bertha and Clyde Mc- Cleveland,	1 62
Chester Centre, Cong. ch. and so.	32 00
Clay, Cong. ch. and so.	3 00
Corning, Cong. ch. and so.	2 00
Denmark, Isaac Field,	1 00
De Witt, Cong. ch. and so.	15 00
Emerson, A. A. and E. H. D. French,	1 00
Farragut, Cong. ch. and so.	10 50

Franklin, Cong. ch. and so.	1 60
Glenwood, Cong. ch. and so.	20 00
Glenwood, Rev. L. S. Williams,	5 00
Koskuk, Ortho. Cong. ch. and so.	61 60
Maquoketa, Mis. Soc. of Cong. ch.	15 08
Muscantine, Cong. ch. and so.	45 70
Newton, A family donation,	4 50
Osage, Cong. ch. and so.	20 00
Otho, Cong. ch. and so.	2 60
Salem, Miss H. Watts,	25 00
Stuart, Mrs. Howard Adams,	4 00
—, "Some of my Lord's money,"	500 00
—, "Signature,"	10 00—782 10

WISCONSIN.

Beloit, Rev. Hope Brown,	5 00
Geneva Lake, Presb. ch. and so.	11 53
Leeds, Cong. ch. and so.	6 67
Milton, Cong. ch. and so.	17 00
Milwaukee, Spring St. ch. and so.	29 50
Windsor, Cong. ch. and so.	39 79—109 49

KANSAS.

Necoho Falls, John Phillips,	5 00
Russell, Cong. ch. and so.	2 00
Sedgwick City, Rev. John Vetter,	5 00—12 00

OREGON.

Dalles, Cong. ch. and so.	18 50
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CALIFORNIA.

Grass Valley, Cong. ch. and so.	18 00
Oakland, 1st Cong. ch. and so.	55 00—73 00

COLORADO.

Denver, 1st Cong. ch. and so.	27 15
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FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, J. Q.	50 00
Italy, Florence, A friend,	25 00
Turkey, Van, Dr. G. C. Reynolds and wife,	50 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.

For several missions, in part, 6,053 96

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,
Treasurer, 1,800 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Hammond St. s. s.	10 00
NEW HAMPSHIRE. — Amherst, Cong. s. s. 25;	
Wolfeboro, 1st Cong. s. s. 6;	30 00
VERMONT. — Sheldon, Cong. s. s.	25 00
CONNECTICUT. — Norwich, Young People's	
Mis. Soc. of 2d Cong. ch. for Cesarea,	6 00
NEW YORK. — Brooklyn, s. s. of Ch. of the	
Covenant, 3; Flushing, 1st Cong. s. s.	
16.54; Gales, Cong. s. s. 8.25;	27 09
OHIO. — Berlin Heights, Cong. s. s. 5; Cuya- hoga Falls, Cong. s. s. 14.64; Lodi, Cong.	
s. s. 92 cts.	29 46
ILLINOIS. — Roseville, Cong. s. s., for "Golden Rock," Foochow,	7 07
MINNESOTA. — Granite Falls, a missionary ben, 2; Little Eddie, 1.50; Mrs. Ray- mond's Infant Class, 1.25; Pilgrim ch. s.	
s. s. 75 cts.	5 50
IOWA. — Lewis, Cong. s. s.	4 60
COLORADO. — Denver, Mrs. H. A. Sanderson's	
s. s. class, for boy in Mr. Tracy's school, Madura,	15 60

Donations received in April, 20,567 74
" for the Debt, in April, 50 00

Legacies received in April, 20,617 74
6,738 62

Total, from Sept. 1st, 1877, to
April 30th, 1878, \$289,096.10

Thompsonville, Conn., James Ely, Old Testament in Hebrew, 2 vols.; Hebrew and English Lexicon, 1 vol.;
Hebrew Grammar, 1 vol.; Hebrew Chrestomathy, 1 vol.